THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

VOL. IX. No. 4. NEW-YORK, SATURDAY, APRIL 6, 1839. WHOLE NUMBER 420

From the Church of England Quarterly Review.

PROTESTANTISM.

Protestantism comprises three things. These are, the name, the faith, and the Church, or in other terms, the appellation, the profession, and the people. The name, all admit, is in this acceptation a novelty, which originated in the sixteenth century, and as late as the days of Luther. The patrons of the Reformation in Germany *protested*, in 1529, against the unjust decision of the Diet of Spires, and in consequence were called Protestants. An old institution, therefore, came to be distinguished by a new appellation. Protestantism, in its modern and ecclesiastical application, began to signify Christianity.

But changing the sign does not change the signification. Britain, according to the ancient appellation is now called England, without any change in the territory; the ancients called that Irene and Hibernia which the moderns call Ireland. France was formerly called Gaul, and Columbia lately Terra Firma; whilst these divisions of the European and American continents, notwithstanding their new designations, remain the same. Boniface the Third was not transubstantiated into another man, when, according to Baronicus, he assumed the new appellation of universal bishop; the modern popes, on their elevation to the papal chair, change their names; but as all confess, retain their identity. Catholicism, according to the primitive designation, began in this manner to be denominated Protestantism, for the purpose of distinguishing the simplicity of Christianity from the superstition of Romanism.

But the name, in itself, is unimportant. The sign is nothing compared with the signification. The antiquity of the Protestant faith is easily shown. The theology of the reformed Church is found in the Bible, in the fathers, in the primitive creeds, and in the early councils. Protestantism is contained in the word of God. The sacred volume is the great repository of the reformed faith. The religion, therefore, which is written with sunbeams in the New Testament, the earliest monument of Christianity, the great treasury of revealed truth, cannot, with any propriety, be denominated a novelty.

You assert that the Church in communion with the see of Rome is the true Church, or rather the mother of all Churches. No claim is more destitute of support than this. Those who are but even slightly acquainted with the records of Christianity know that the Church of Jerusalem and others which sprung from her, as the Churches of Judea, Galilee, Samaria, Syria, and Cilicia, and others planted by the labors of the apostles, had an existence prior to that at Rome. If any Church could lay claim to the honor of being the mother of all others it would belong to the Church at Jerusalem, which the Apostle St. Paul says, "is the mother of us all." If, then, as Fletcher in his Lectures on Popery says, any particular Church had been warranted in applying to itself the promises which are applicable only to the Christian Church in general, as consisting of the whole body of the faithful, it would have been the Church at Jerusalem; and the advocates of such exclusive claims might have urged that Jerusalem was the scene of our Lord's death and resurrection—that at Jerusalem the apostolic ministry was first exercised—that Jerusalem was expressly termed a *mother* Church, and that the Church at Antioch appealed to the apostles at Jerusalem, on a question of peculiar importance to the interests of primitive Christianity. Had a fact like this been related of the Church of Rome. how would its defenders have exulted, claiming it as an incontrovertible demonstration in their favor.

Equally destitute of foundation is the claim put forth by the Church of Rome to be "the *mistress* of all Churches." No one Church has the right to claim supremacy over other independent branches of the Church of Christ. In the primitive ages of Christianity no such claim was urged or acknowledged. Dupin, the historian of the Romish Church, a doctor of the Sorbonne, says, "It is true, that at present the name of the Church of Rome is given to the Catholic Church, and that these two terms pass for synonymous. But in antiquity no more was intended by the name of the Church of Rome *than the Church of the city of Rome*. The Greek schismatics seem to be the first who gave the name of the Church of Rome to all Churches of the west, whence the Latins made use of this to distinguish the Churches which communicated with the Church of Rome from the Greeks, who were separated from her communion. *But the other Churches did not for this lose their name, their separate individuality, or their authority*." This testimony of Dupin is confirmed by the words of Pope Innocent III. "The Church," he says, "is indeed called *universal*, which consists of all Churches every where, which, by a Greek word, is denominated *catholic*; thus the *Roman Church is not the universal Church*, but a part of the *universal Church*." Tertullian recommended to the Christians of his day, as a mean of securing them in sound doctrine, to consult the apostolic Churches, mentioning the churches at Philippi, Corinth, Thessalonica, and Ephesus, as well as of Rome. The Council of Chalcedon, in the fifth century, decreed that *equal respect should* be paid to the bishops of Constantinople and Rome. These facts, with others which might be adduced, sufficiently prove that the claim of the Church of Rome to supremacy over all Churches. or to be exclusively *the* Church of Christ, was unknown and unacknowledged for at least the first five centuries. The subsequent assumption and recognition of this claim was the consequence of the corruptions of Christianity, which paved the way for the successful ambition of the Roman pontiffs, who annihilated the rights of all other Churches.

Now what I have stated to you ought to prove that the claim which the Church of Rome urges to *supremacy*, on the ground of *antiquity*, is untenable, inasmuch as some Churches existed before her, and others were of contemporary date, and independent of her authority. This equally proves that her claim to be *the catholic* or universal Church, has no foundation in truth. You may *take* to yourselves the name of *catholic*, but you have no right to such a distinction; that this title is only applicable to the universal Church, and indeed, without the slightest reserve, to the Church of England,

CHARACTER OF DR. HAMMOND.

The character of Hammond shines with uncommon loveliness. Burnett said that his death was an unspeakable loss to the Church. The extent of his learning, the moderation of his character, the steadfastness of his principles—all contributed to fit him for that elevated station for which he was designed. Dr. Fell declared that his closet was his library, and that he studied most upon his knees. Charles the First called him the most natural orator he had ever heard. It is amusing to find such a writer rapidly characterized by Mr. Croker, in a note to his edition of Boswell's Life of Johnson, as a voluminous author, chiefly remembered for his commentary on the New Testament. But the fame of this admirable scholar and Christian lives in his sermons, which may be looked upon as undisguised revelations of his inmost feelings. The style of Hammond, like that of Cowley, has a charm of its own—an air of sincerity and meekness pervades all he wrote. His religion had the strictness of the ascetic, without his gloom; and the passion of the enthusiast, without his blindness—while he was fervent, he was temperate; when his piety was the most glowing, then his judgment was the most severe. He recommended to others the duty, and practised it himself, of obtaining some friendly supervision of our conduct; and when many days passed by without a reproof, he began to apprehend too much tenderness on the part of his monitor:—

"He that is overtaken in a fault (he said,) if there be not some good Samaritan near, to have pity on him, to pour soft but healing oil into his wounds, and so to bind up and restore him again, may unhappily lie so long in his sin that there be no more life in him; the repulsed grace of Christ, in this case, constantly withdrawing itself, and not ordinarily returning again to those noisome dwellings which once so grieved and banished him out of their coasts."

The placidity of his temper breathed a beauty, beyond the reach of art, over his compositions. His mind, to borrow an image from Ben Johnson, was always in tune, and his elocution does not jar.

The conclusion of his sermon, the New Creature, is admirable in spirit, poetical in illustration, and exquisite in expression:—

"And then, if thou wilt not live heartless for ever, if ever thou meanest to move or walk, or do any thing, you must pray to that Creator of spirits and lover of souls, and never leave soliciting till he hath breathed another breath into your nostrils, another soul into your soul: you must lay yourself at his feet, and with all the violence, and rhetoric, and humility, that these wants will prompt thee to, and woo and importune the Holy Spirit to overshadow thee, to conceive all holy graces spiritually in thee; and if thou canst not suddenly receive a gracious answer, that the Holy Ghost will come in unto thee, and lodge with thee this night, yet learn so much patience from thy beggarly estate as not to challenge him at thy own times, but comfortably to wait his leisure. There is employment enough for thee in the while to prepare the room against his coming, to make use of all his common graces to cleanse and reform thy foul corruptions, that when the Spirit comes it may find thee swept and garnished. All the outward means which God hath afforded thee, he commands thee to make use of, and will require it at thy hands in the best measure, even before thou art regenerate. Though thou sin in all thy unregenerate performances, for want of inward sanctity, yet it is better to have obeyed imperfectly than not at all; the first is weakness, the other desperate presumption; the first partial obedience, the second total disobedience. Yet whilst thou art preparing, give not over praying, they are acts very compatible; thou mayest do them both together. Whilst thou art fortifying these little kingdoms within thee, send these ambassadors abroad for help, that thou mayest be capable of it when it comes. But above all things be circumspect, watch and observe the Spirit, and be perpetually ready to receive its blasts. Let it never have breathed on thee in vain; let thine ear be for ever open to its whisperings: if it should pass by thee either not heard, or not understood, it were a loss that all the treasures upon earth could not repair, and for the most part you know it comes not in the thunder. Christ seldom speaks so loud now-a-days as he did to Saul. It is in a soft still voice; and I will not promise you that men that dwell in a mill, that are perpetually engaged in worldly loud employments, or that men asleep, shall ever come to hear of it.

"The sum of all my exhortations is after examination, to cleanse, and pray, and watch; carefully to cleanse thyself, incessantly to pray, and diligently to watch for the Sun of Righteousness, when he shall begin to dawn, and rise, and shine into thy heart by grace. And do thou, O holy Lord, work this whole work in us, prepare us by thy outward, perfect us by thy inward graces; awaken us out of the darkness of death, and plant a new seed of holy light and life in us; infuse into heathen hearts a Christian habit of sanctity, that we may perform all spiritual duties of holiness, that we may glorify thee here by thy Spirit, and be glorified with thee by thy Christ hereafter." (Acts ix. 1.)

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ARCHBISHOP LEIGHTON.

If we were to compare Hammond to any of our divines, it would be to Archbishop Leighton, whom Coleridge was accustomed to place after the inspired writers, and whom Burnet called an apostolical and an angelic man, unto whom, during many years, he had looked up as a father and a guide. His theological learning, and, above all, his deep intimacy with the spiritual meaning of Scripture, are familiar to every one acquainted with the Commentary upon St. Peter. The gentleness and patience of his character approach the standard of primitive piety; during an intimacy of twenty-two years Burnet observed only one outbreak of passion; the solemn and benignant gravity of his manner became one who was said to be in a constant meditation. His preaching, we are informed by Burnet, had a simplicity both of thought and expression in it; and he adds, that such was the grace of his pronunciation, and the majesty and beauty of his style, that after a lapse of thirty years, his sermons continued vividly impressed upon his memory. The death of this master in Israel corresponded to the purity and simplicity of his life; age had laid so light a hand upon him, that when Burnet saw him shortly before his final illness, his hair was still black and his motions lively; his mind retained its vivacity; his memory its strength; and his devotion its ardor. The beautiful passage out of Cicero, which Burke applied to Johnson, illustrates with equal felicity, the old age of Leighton. Intentum nam animum quasi arcum habebat nec languescens succumbebat senectuti. Swift said, in his bitter way, that Burnet killed him by bringing him up to London. It was at the request of that prelate that Leighton visited the metropolis to see Lord Perth, looking so fresh and vigorous, that time, it was remarked, seemed to stand still with him. But the next day speech and sense deserted him, and he continued, we are told, panting twelve hours, and then expired without a struggle. He went to his reward in the full vigor of his powers.

The busy day, the peaceful night,
Unfelt, uncounted, glided by;
His frame was firm, his powers were bright,
Though now his eightieth year was nigh.

A singular circumstance is related of his death: he had been often heard to remark, that if he were to choose a place to die in it should be an inn, because it looked like a pilgrim going home, in whose eyes the world resembled an inn, and who was weary of the noise and confusion in it; he also considered the attendance and solicitude of friends an entanglement upon the dying man. His closing hours seemed to realize his desire; he died at the Bell Inn, Warwick-lane. It might have been wished that Burnet had fulfilled the intention he once entertained, of writing the life of his illustrious friend; of such a man nothing should be lost: every crumb from his table ought to be gathered up. Burnet thought that the style of his discourses was rather too fine; but an inexpressible sweetness and fragrancy arise from the thoughts. His imagination was "like a field which the sun has blessed." Many of his most beautiful sentiments have been transplanted by Coleridge into his Aids to Reflection, of which they form the principal ornament.—*Ibid.*

SOUTH.

Should any modern Plutarch embody Mr. D'Israeli's conception of a series of Literary Parallels, we would recommend him to devote a chapter to Hammond, Leighton, and South. The mild and melting countenances of the two first, contrasted with the stern and angry physiognomy of the third, would compose an admirable example of light and shade. In Leighton and Hammond anger always seems melting into tears and compassion; in South it breaks forth with all the virulence of the political satirist. His hatred of the Puritans was intense and unremitting; Johnson, who professed to admire a good hater, must have loved him for the enthusiasm of his abhorrence. Many of his sermons were directly aimed against their tenets and characters, and scarcely any one is entirely free from attack; he steps aside from the most momentous arguments to launch an arrow against these zealots for mortification, a fervent elevation of the eye, and a devout rage against the sins of other men. Genius could not mollify his wrath, nor successful daring crush it, nor misfortune soften it into pity. Milton is the blind adder who spit venom on the king's person; Cromwell is "Baal," "a bankrupt beggarly fellow, who entered the Parliament-house with a threadbare, torn coat, a greasy hat, perhaps neither of them paid for." Sir Harry Vane is "that worthy knight who was executed on Tower-hill." He never paints a Papist or Independent except in the blackest colors, and in the most hideous attitudes of moral deformity; if he sometimes lets in a gleam of light, it is only to throw into stronger relief the repulsive features of the portrait. The prayers of the fanatics, the audacity of their expression, the twang of their delivery, the endless torrent of their phraseology, are successively uplifted to scorn and contempt. A passage, peculiarly illustrative of his caustic manner, occurs in his admirable discourse upon 1 Cor. xii. 4, "Now there are diversities of gifts, but the same spirit." He has been speaking of the asserted opposition of learning to grace:—

"Among those (he says) of the late reforming age, all learning was utterly cried down. So that with them the best preachers were such as could not read, and the ablest divines such as could not write. In all their preachments they so highly pretended to the Spirit, that they could hardly so much as spell the letter. To be blind was with them the proper qualification of a spiritual guide; and to be book-learned (as they called it) and to be irreligious, were almost terms convertible. None were thought fit for the ministry but tradesmen and mechanics, because none else were allowed to have the Spirit. Those only were accounted like St. Paul who could work with their hands, and in a literal sense, drive the nail home, and make a pulpit before they preached in it."—*Ibid.*

From the British Magazine.

EXTRACTS FROM THE TRACTS FOR THE TIMES.

13. "*Clericus.* Say more definitely what the charge against me is. *Laicus.* That your religious system, which I have heard some persons style the apostolical, and which I so name by way of designation, is like that against which our forefathers protested at the Reformation.

C. I will admit it, *i. e.*, if I may reverse your statement, and say that the Popish system resembles it. Indeed, how could it be otherwise seeing that all corruptions of the truth must be like the truth which they corrupt, else they would not persuade mankind to take them instead of it?"—*No.* 38. p. 1.

14. "Be assured of this,—no party will be more opposed to our doctrine, if it ever prospers and makes noise, than the Roman party. This has been proved before now. In the seventeenth century, the theology of the divines of the English Church was substantially the same as ours is; and it experienced the full hostility of the papacy. It was the true Via Media: Rome sought to block up that way, as fiercely as the Puritans. History tells us this. In a few words, then before we separate, I will state some of my irreconcileable differences with Rome as she is; and in stating her errors, I will closely follow the order observed by Bishop Hall in his treatise on ***The Old Religion***, whose Protestantism is unquestionable.

I consider that it is unscriptural to say with the Church of Rome, that 'we are justified by inherent righteousness.'

That it is unscriptural that 'the good works of a man justified do *truly* merit eternal life.'

That the doctrine of transubstantiation, as not being revealed, but a theory of man's devising, is profane and impious.

That the denial of the cup to the laity, is a bold and unwarranted encroachment on their privileges as Christ's people.

That the sacrifice of masses, as it has been practised in the Roman Church, is without foundation in Scripture or antiquity, and therefore blasphemous and dangerous.

That the honor paid to images is very full of peril, in the case of the uneducated, that is, of the great part of Christians.

That indulgences, as in use, are a gross and monstrous invention of later times.

That the received doctrine of purgatory is at variance with Scripture, cruel to the better sort of Christians, and administering deceitful comfort to the irreligious.

That the practice of celebrating divine service in an unknown tongue is a great corruption.

That forced confession is an unauthorized and dangerous practice.

That the direct invocation of saints is a dangerous practice, as tending to give, often actually giving, to creatures the honor and reliance due to the Creator alone.

That there are not seven sacraments.

That the Roman doctrine of tradition is unscriptural.

That the claim of the Pope to be universal bishop is against Scripture and antiquity,

I might add other points in which also I protest against the Church of Rome, but I think it enough to make my confession in Hall's order, and so leave it."—*Ibid.* p. 11.

15. "Rome has to confess her papal corruptions, and her cruelty towards those who refuse to accept them."—*No.* 8. p. 4.

16. "The Church has in a measure forgotten its own principles, as declared in the sixteenth century; nay, under stranger circumstances, as far as I know, than have attended any of the errors and corruptions of the Papists. Grievous as are their declensions from primitive usage, I never heard in any case of their practice directly contradicting their services; whereas we go on lamenting once a year the absence of discipline in our Church, yet do not even dream of taking one step towards its restoration."—*No.* 41, p. 1.

17. "Do you not suppose that there are multitudes both among clergy and laity at the present day, who disparage not indeed Christ's merits, but the sacraments he has appointed? and if so, is not their error so far the same in kind as that of the Romish Church—the preferring Abana and Pharpar to the waters of Jordan? Happily we are not as yet so corrupted as at the era of the Reformation; yet is not the mode of viewing the subject I refer to, a growing one, and how does it differ from the presumption of the Papists? In both cases the power of Christ's sacraments is denied; in the one case by the unbelief of restlessness and fear, in the other by the unbelief of profaneness."—*Ibid.* p. 2.

18. "Our reformers in the sixteenth century did not touch the existing documents of doctrine; there was no occasion; they kept the creeds as they were; but they *added* protests against the corruptions of faith, worship, and discipline, which had grown up round them."—*Ibid.* p. 3.

19. "While Dissenters are exclusive on the one hand, Papists are so on the other. The Council of Trent converted certain theological opinions into (what they maintained to be) Catholic verities. This was wrong, whoever did it; but it is some comfort to find, that the body that thus became uncatholic, was not the Church Catholic itself."—*No.* 61. p. 3.

20. "This case [departure from antiquity] had been instanced even before Vincentius' time, in the history of the Arians. In our own day it is fulfilled in the case of the Church of Rome, which indeed has not erred *vitally*, as the Arians did, nor has infected with its errors the whole Church, yet has to answer for very serious corruptions, which it has not merely attempted, but managed to establish in a great part of the Churches of Christendom. Here then apply Vincentius' test—antiquity; and the Church of Rome is convicted of unsoundness, as fully as those other sects among us which have already been submitted to the trial."—*Records of the Church, No.* 24, p. 3.

21. "How miserably contrasted are we with the one holy Apostolic Church of old, which 'serving with one consent,' spoke 'a pure language!' And now that Rome has added, and we have omitted in the catalogue of sacred doctrines, what is left to us but to turn our eyes sorrowfully and reverently to those ancient times, and with Bishop Ken, make it our profession to live and 'die in the faith of the Catholic Church before the division of the East and West.'"—*Ibid. No.* 25. p. 11.

22. "The following are selected by way of specimen of those practical grievances to which Christians are subjected in the Roman communion:—1. The denial of the cup to the laity. 2. The necessity of the priest's intention to the validity of the sacraments. 3. The necessity of confession. 4. The unwarranted anathemas of the Roman Church. 5. Purgatory. 6. Invocation of saints. 7. Images."—*No.* 71, p. 9. *et seq.*

23. "We cannot consent to confine ourselves to a mere reference to the text of the Tridentine decrees, as Romanists would have us, apart from the teaching of their doctors, and the practice of the Church, which are surely the legitimate comment upon them. . . The conduct of the Catholics during the troubles of Arianism affords us a parallel case. They interpreted the language of the creeds by the professed opinions of their framers. They would not allow error to be introduced into the Church by an artifice. . . Apply this to the case of Romanism. We are not indeed allowed to take at random the accidental doctrine or practice of this or that age, as an explanation of the decrees of the Latin Church; but when we see clearly that certain of these decrees have a natural tendency to produce certain evils, when we see those evils actually existing far and wide in that Church, in different nations and ages, existing especially where the system is allowed to act most freely—under such circumstances surely it is not unfair to consider our case parallel to that of the Catholics during the ascendency of Arianism—and to apprehend that, did we express our assent to the creed of Pope Pius, we should find ourselves bound hand and foot—to the corruptions of those who profess it."—*Ibid.* p. 15. *et seq.*

COMMUNICATIONS.

For the Churchman.

THE PRACTICAL INFLUENCE OF THE RESURRECTION OF JESUS CHRIST.

The following eloquent extract from the sermons of the Rev. C. W. Le Bas, author of the Life of Archbishop Cranmer, &c., will, no doubt, especially commend itself to the attention of our readers at this interesting season. Professor Le Bas stands foremost among a class of modern divines who have sought to preserve all the richness and purity of the old English theology, without its quaintness. There is a sustained dignity in his sermons generally, arising from uncommon distinctness and elevation of thought, pervaded throughout by a spirit of the most ardent piety. B.

"The cardinal truth of our Saviour's glorious resurrection will be contemplated to little purpose if it does not lift up our hearts unto the Lord, if it does not raise up our souls to the level of those high destinies of which it is the pledge. The solemnities of this joyful and holy season will utterly fail of their effect, unless they bring home to our bosoms, not as a philosophical truth, but as a vital principle of holiness, that doctrine of life and immortality, on which our Lord's deliverance from the grave has shed so broad an illumination. It is impossible but that the pursuits of a liberal education must have presented to the contemplation of many who hear me, the struggles of the human soul in pursuit of this truth, before the light of revelation was poured upon its path. There is something of a melancholy interest and grandeur in the intense but ill-directed aspirations of the most powerful minds, after a state that shall reconcile the discords with which this world of distraction is incessantly harrassing and wearing our faculties; a state which shall relieve the spiritual energies of all incumbrance, and confer on them the blissful privilege of a perpetual and unlimited expansion. In those days of perplexing twilight, the path of the human intellect, in exploring these awful depths, is, perhaps not unaptly, imaged to our thoughts by the wanderings of the apostate spirit, (as represented by our own immortal poet,) when in search of a happier and a brighter world, he plunged into 'the secrets of the hoary deep,' the regions of elementary confusion and darkness; soaring sometimes to immeasurable heights; then sinking back into the gulf of a dreary vacuity; assaulted and confounded on all sides by the tumult of mutinous elements; and compelled, with hands, and feet, and wings, to achieve his uncertain and toilsome enterprise. Such seems to have been the painful and desperate journeying of the human mind, when it committed itself to 'the wild abyss' of unhallowed speculation, with scarcely a ray from heaven to illuminate its path; when it ventured into that empire of doubt and anarchy, in which the conflict is but embroiled by decision! But the spirit which is powerfully instinct with the light and life of the Christian truth, is enabled to spurn that world of confusion; to spring upward with the alacrity of fire; to expatiate and exult in 'the sacred influence' of a purer element, and to mount at once, with vigorous pinion, and steady gaze, towards that sanctuary of light which God hath inhabited from eternity. Having traced the Saviour of mankind through that pilgrimage in which he had not where to lay his head, to the tomb which seemed to bury all the hopes of his faithful disciples, the eye of faith joyfully attends him from the jaws of the sepulchre to the mountain where the cloud wrapt him from the sight of his companions; and from thence follows the triumphant march of his ascension to those everlasting gates which were then lift up, that the King of glory might enter in; that he might claim his seat in the place not made with hands, and appear in the holy presence of God to intercede for his people, and to prepare a place for them, that where he is, they might be there also! Immortality instead of being a sort of undiscovered country, which stimulates the adventures of daring intellects, is thus become the inheritance of the human soul; and the humblest believer in Jesus, rich in faith, and heir of his kingdom, is lord of prouder possessions than the most gifted master of ancient wisdom. Let us follow into his retirement the great orator and moralist of antiquity, and see him surrendering himself to the enchantment of Plato's unearthly reveries on the nature and destiny of the human soul; then rising from his meditations with the sorrowful confession, that these were visions of immortality, which, though they visited his spirit, and for the time filled it with exultation, yet could by no effort be permanently retained there; that while the volume was before him, his assent to these magnificent doctrines was fresh and strong; but that no sooner was it cast aside than the spell was broken, and his convictions began to glide away! And then let us turn to a very different spectacle,—to the Apostle of the Gentiles, declaring before God that the doctrine of eternal life had been fixed in his soul by a direct communication from heaven, that it had been disclosed to him by that very Being who was himself the resurrection and the life. Let us trace him through all his unutterable sufferings, under the intense and constant operation of this conviction: a conviction which never passed away from his mind for an instant during his ministry; whether he was caught up into the third heaven, and heard things unspeakable, which it is not lawful for man to utter; or whether he was cast down and trampled under the feet of ungodly men, as the filth of the earth, and as the offscouring of all things. Above all, let us hear his triumphant anticipations of the end of all his fiery trials: I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but to all them also that love his appearing. Let us, in the true spirit of candor, humility, and faith, make this comparison between the pupil of heathen wisdom and the disciple of revelation, and we shall surely feel constrained to break forth into the triumphant boast of this great apostle, 'Where is the wise; where is the scribe; where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe. He, therefore, that glorieth, let him glory in the Lord.'"

To the Editor of the Churchman.

DICTIONARY OF THE CHURCH.

Rev. and Dear Sir,—Your paper containing the letter of the author of the ***Dictionary of the Church***, to the editor of the ***Chronicle of the Church***, reaching me just as I was starting on a journey, I was compelled to omit an examination of it until my return, and prevented from addressing you before on this subject; and I now take this earliest opportunity of considering briefly a few things in the aforesaid letter, and the singular request it contains. I say "singular request," for what was there in this case, dear Sir, that induced the author of the Dictionary to trouble ***you*** and ***your*** readers with the subject? Had the author been injured? Why then did he not address the offending party, according to the direction of that Gospel of which he is a minister, in Matt. xviii. 15? Had he been misrepresented to the readers of the Chronicle? why then did he not ***offer*** to lay his correction before ***them?*** If, as he would have us understand, he had no "further" motive, than to "remove wrong impressions from the minds of the readers of the Chronicle," how came he to choose to speak ***to*** them ***through*** "the organ" of another diocese? No one doubts his right to exercise his "predilection for the organ of the Church in his own diocese," but he ought to have known that the exercise of such predilection absolved the editor of the Chronicle from all ***obligation*** to republish his comments. I think, therefore, Mr. Editor, that this course, in connection with his inferential charge of an "intentional ***Miller-ism***," based on the omission of passages which even ***he*** does not pretend affected the sense, is a singular one; and that under these circumstances, his request that his article should be transferred to the columns of the Chronicle, a very singular thing. But though he has absolved the editor of the Chronicle from all obligation he might have been under, to comply with the request, the editor will insert his article as an act of ***courtesy***, (but not as matter of right,) along with these remarks upon it.

In reference to the case in question between the author of the Dictionary and myself, the first and most obvious remark is, that the calling and commissioning of St. Paul was ***extraordinary***, and therefore can furnish no ground of argument for any ***ordinary*** case. Hence, it does ***not*** follow, as the author alleges, "that ministerial authority may be possessed by persons not yet baptized;" should it be proved that Paul was "in full commission three days before his baptism." Besides, if it be granted that he was in ***possession*** of every apostolic power, from the first moment of his call; yet since he did not ***exercise*** any such powers during that time, his ***example*** is against the argument of our author: for, if St. Paul, with a supernatural call, and a commission direct from the Lord Jesus, did not presume to exercise any function of his office before his baptism, it highly becomes all of his successors, who can plead no such call or commission, to imitate his example. Hence, since he ***did not*** perform any such act in that interim, it must follow, that any assumption as to what ***would have been*** the effect of such acts, had he performed them, "is entirely unauthorized and gratuitous." Hence, I doubt not, the author will see, that though it is necessary for him to sustain his position, to give countenance to (what appear to be) his opinions concerning the practice of the Church, as it regards lay-baptism, yet the correctness of them ***would***, as far as St. Paul is concerned, not conflict at all all with the opinions maintained by the Chronicle on that subject. I ought, however, to remark, that the article on ***lay-baptism***, in the Dictionary of the Church, does not, as far as I know, represent ***fairly*** the opinion of any one who allows the validity of lay-baptism.

I might, and perhaps ought to leave the subject here; but I will venture to trespass upon your patience long enough to consider what the sacred historian tells us of St. Paul's call and commission. We take all the particulars as collected from Acts ix. 22, 26.

"And Paul said, who art thou, Lord? And he said I am Jesus of Nazareth whom thou persecutest. It is hard for thee to kick against the pricks. And he trembling said, Lord WHAT ***wilt thou have me to do?*** And the Lord said, Arise and stand upon thy feet, for I have appeared unto thee for this purpose, ***to make thee a*** MINISTER AND A WITNESS, ***both of the things which thou hast*** SEEN, ***and of the things*** IN THE WHICH I WILL APPEAR ***unto thee***, and ***go into Damascus***, THERE ***it*** SHALL ***be told thee of all the things which are appointed for thee to do***."

We have here, then, the following facts worthy of note; the inquiry of Paul "Lord, ***what*** wilt thou have me to do?" and the answer, "I have appeared unto thee, ***to make thee a minister and a witness*** of the things thou hast seen, and in the which I will appear unto thee;" but "go into Damascus, ***there*** it shall be told thee ***what*** thou must do." Now I have been accustomed to look upon the ***commission*** as the authentic voucher of office, and had always supposed that a commission ***told*** the bearer, "***what*** he must do." But as our author has not told us exactly what ***he*** means by being "in full commission," I shall make no words on that point, but simply content myself with remarking, that as Paul was called to be an apostle, that is, ***a messenger*** of the Lord Jesus, it is clear that he could not execute the functions of his office by delivering the message of his Master, until the message had been communicated to him; and that it could not have been communicated to him, until he was "told what he must do." Since, then, as he was not "told what he must do," until he went to Damascus, he could not have received ***his*** message before his arrival there, and though before ***called*** to be a messenger, he could not ***publicly*** put on that character, until the message he was to learn had been actually committed to him. Consequently, in the sense that ***I*** have been accustomed to give this language he was not before that time "in full commission." And in any sense, every attempt of Paul's to deliver that which he ***supposed would*** constitute his message, would have been an ***unauthorized*** assumption of power.

It is not incumbent on me to reply to the question of the author, whether Paul "received ***from*** Annanias the Holy Ghost ***for the work of an apostle?*** but I have no manner of objection to do so, and I say unhesitatingly, ***No. I*** believe that Paul received the Holy Ghost FROM ***Him*** alone who is able to give it, and from whom it always ***proceeds***, whether given directly by God, or ***through the medium*** of his ministers. But I may ask, by what authority does our author limit the influence of "the HOLY GHOST, *then* received, to those blessings *connected with baptism?* Will he have the goodness to point to *the Scripture*, that *authorizes* the statement. I am sorry the author could so trifle with your readers, Mr. Editor, as to pass by my questions without an *attempt* at answering them. He may persuade *himself* that "they do not touch the case," but the *fact* that he has endeavored to *evade* their force authorizes the conclusion, that he supposes others may not be convinced of the soundness of that reply. I shall, therefore, beg leave to repeat the questions.

"Was not the HOLY GHOST given by the laying on of an apostle's hands, at ordination and confirmation? Could a man who had not received the HOLY GHOST himself communicate it to others? And if he was not able to give the HOLY GHOST, how could he ordain or confirm, since the giving of the HOLY GHOST was essential to their validity? And finally, did Paul receive the HOLY GHOST more than once?"

To these questions we should be glad to see pertinent replies. But in order to remove all doubt as to their meaning, and to remove all occasion of examining points on which we are agreed, I would remark, that *it is agreed* that Paul *was called chosen*, or *elected* to be an apostle, not by man, nor by the will of man, but by the will of GOD; even by the LORD JESUS, as he appeared to him on his way to Damascus; and that in a general sense he may be called an apostle from that hour. Hence the question is, do the Scriptures teach us, that Paul was *officially* and *technically* an apostle with a full and perfect commission at any time previous to his baptism? And if he was, may I not also inquire, by what authority the author makes the *extraordinary* case of St. Paul the basis of an argument to apply to *ordinary* cases?

With sentiments of respect and esteem, both for yourself, Mr. Editor, and the author of the Dictionary of the Church, I am, dear Sir, your obedient servant,

EDITOR OF THE CHRONICLE OF THE CHURCH.
New Haven, March 28, 1839.

For the Churchman.

THE CAUSE OF MISSIONS THE CAUSE OF GOD.

Mr. Editor,—Among the encouraging events of the day, are the enlightened views and deep interest which the laymen of our Church begin to take in her missionary concerns. The publication of the sermon by Dr. Gilly, under the auspices of one of these is most opportune. All who know that gentleman (and the writer of this is one) can but respect and love him. The individual who has procured and caused to be printed this short sketch of his sermon, for it pretends to be nothing more, tells us in the preface, "All that he can plead is his earnest desire for the promulgation of the Gospel to every people, but *especially to those of our own Church and our own household in the West*; and his deep wish to assist, however weakly, in forwarding a cause so glorious, and so peculiarly that of GOD." Can any thing be more true than the following eloquent appeal of Dr. Gilly, if we consider our own western states as alluded to?

"In whole tracts of country the sick are unvisited by an appointed minister of the word; the dying uncomforted; the sinner unconverted; the infants unbaptized; the children untaught; the sacrament not administered; and the dead are buried without a voice of consolation to the afflicted mourners.

"CHRIST says, 'Go and teach.' 'Go preach the Gospel to every creature.' CHRIST engages that a blessing shall be with us; 'Behold, I send the promise of my Father upon you.' He pledges himself to be with us; 'Lo, I am with you always, even unto the end of the world.' But will he be with us if we do not obey him? We pray for the extension of his kingdom—'Thy kingdom come;' and for the supply of our own daily wants—'Give us this day our daily bread.' Can we expect a blessing if we do nothing to promote the enlargement of his kingdom? A voice reaches us from those distant shores, from those forests and wildernesses, where our brethren are trying to obtain subsistence, 'Come and help us.' Come over and help us, for are we not your own people, your children, or your brethren? Have we not your name and lineage? Did we not come out from you? and are we not of you? Have we not worshipped, many of us, in the same sanctuaries, knelt at the same altars, heard the same Sabbath-bell, and the same preachers' exhortations? broken the same bread, and drank of the same cup of grace, and invoked the same Redeemer for the remission of sins? And are we not without an altar, without an ephod, without a priest, and without a sanctuary?"

I particularly call attention to this passage, which is printed in capitals, "WE CANNOT BE IN A HEALTHY STATE AS INDIVIDUALS, AS A NATION, AS A CHURCH, IF WE SUFFER MEMBERS OF OUR BODY TO DECLINE AND PERISH." Whether as individuals or as a Church, we have done so, or are now doing so, let the following extracts from the last number of the Spirit of Missions tell.

"'Yours of Oct. 3d, containing the resolution of the committee with regard to my salary, &c. was duly received. The aid you have extended came very opportunely, and I would hereby tender my sincere thanks both for the appropriation and the interest you were pleased to express in the success of my labors. The salary I perceive is to be continued until October, 1839, after which time I hope, by GOD'S blessing, to be enabled to be less burdensome to the Church at large. It is due to myself, however, to say, that during the whole period of my residence in the West, I have never received the first cent by way of salary from any of the congregation under my charge, except from the one at ——, not even my travelling expenses have been defrayed. In some cases I have paid for warming and lighting the room for worship—and since April last have been paying the rent of the room we occupy and the expense of warming it, out of my own pocket. These, with the necessary expenditures for the support of a family, have drawn so heavily upon my pecuniary means, that had it not been for the kindness of personal friends, in loaning me funds, I should have been obliged to quit the field long ago. Still, I have been mercifully sustained. A gracious Providence has always raised me up friends in the hour of need, and why then should I now distrust? No, no—the promise is sure, and I know that in some way I shall be cared for. For the good people of my charge in —— I must make some excuse. They are mostly in depressed circumstances just now, and with a disposition to do much, they are really able to do little or nothing towards my support. When they can be brought to feel more deeply their Christian obligations perhaps they will even of their penury cast something more into the treasury of the LORD. Meanwhile my duty is plain—to labor on and leave the results in the hands of Him who alone can order the unruly wills and affections of sinful men.'

"The brief extract below is from a missionary who, in less than two years, has been the means of gathering a congregation and building a church in a destitute region of one of the states less remote. The small amount, which the committee, in view of the pressing necessities of the newer and more destitute states and territories, have been able to appropriate to their missionaries in the state alluded to, has been found insufficient to make out a support for himself and family. He is, however, not deterred in his work, but is desirous of advancing into the very fore-ground of the contest.

"'I have received two letters, inviting and pressing me to come to ——. If the Ohio river was not closed by ice,* I would ask the committee to send me as their missionary to that region. I cannot live here unless my pecuniary wants are met. I have written that if the money is forwarded to defray my expenses by land, I will, by divine permission, go on. I owe $71 for the necessaries of life, which must be paid by the 16th of next March. I have not the means, but still put my trust in GOD, and will strive to be much more devoted to him and his Church.'"

Now, Mr. Editor, where has the money been expended that should have gone to supply such pressing wants? let another page of the same Spirit of Missions tell. I learn from the last report of the treasurer of our Foreign Missionary Committee, that the mission at Syra, *in Greece*, of which Dr. Robertson is the head, cost the last year $2937 22. Dr. Robertson now tells us, that "he has pleasure in stating that we have at length been able to dispose of a large part of the printing establishment and bindery." He will remain at Syra only till March. It would seem the Patriarch's circular had more effect than he anticipated, for of the books which he printed, he could neither sell them or give them away—except to the soldiers "*to relieve the tedium of hours when off duty.*"

"Various applications have been made to me for our tracts, under circumstances of an interesting nature. Soldiers have begged for them, to relieve the tedium of the hours when off duty. Even priests have occasionally proffered their requests, and the 'Harmony' appears to have been peculiarly acceptable to them; though, as I was in hopes that by holding back for a season from gratuitous distribution, I might finally attract purchasers, I have been less active in sending abroad until of late. But I am compelled to come to the conclusion that even in regard to books of this size, when of a religious character, we must be satisfied, for the most part, with the gratuitous distribution; especially where we have reason to believe that they will be properly used. Last summer, the superintendent of the hospital here put in an earnest plea for a supply of tracts for the use of the sick, as their time, he said, hung very heavily on their hands."

Here, an experiment after costing many thousands, has utterly failed, and during the same time such appeals have been made to the Church as those contained in the above extracts, and have remained unanswered. I ask, Mr. Editor, does this show that as a Church or as individuals, we are in a healthy state? Far from it. A FRIEND OF MISSIONS.

For the Churchman.

ADVERSARIA—NO. XIV.

> ——"ut si
> Cæcus iter monstrare velit, tamen adspice, si quid
> Et nos, quod cures proprium fecisse, loquamur."
>
> *Hor. Epist.* i. 17.

Æneas Gazæus.—The accounts are but scanty of this writer, though perhaps there was little in his life to descend to history. He flourished during the latter part of the fifth century:—"Circa 490," says Labbe (Bibl. Patr.) "vers l'an 485, on au plutard en 491," says Ceillier (Hist. des. Aut. Sac. xv. 283.) "about 480," says Anthon, (Class. Dict. i. 70,) "he was a native of Gaza, in Palestine, and was a disciple of Hierocles, the Platonic philosopher, until he assumed himself the title of sophist, or, as Ceillier quaintly paraphrases it, Professeur des Sciences et des Belles-lettres. After this he embraced Christianity. Besides some letters which have been published in the collections of Aldus, and Cujas, nothing of Æneas' has come down to us, but a dialogue entitled Theophrastus. In this, which is directed to the discussion of the Christian doctrine of the immortality of the soul, and the resurrection of the body, many of the theories and speculations of the great heathen philosophers, touching the soul and its being, are stated and overthrown; and the wise and accomplished Athenian, from whose mouth the objections to the Christian dogmata are made to proceed, is gradually, and as step by step, led to throw off every encumbrance, and to receive at last in humble conviction—the full effulgence of the Cross.

The work is written with great force, not unfrequently rising into eloquence. Barthius fondly calls it "aureum hunc, immo auro omni gemmisque pretiosiorem commentariolum:" and though this is an editor's partial judgment in his author's behalf, it does not want support, if it needs it. Fabricius, (B. Gr. Tt. l. 2, c. 10, sec. 29,) calls it "insignem," and the writer in the Biographie Universelle (xiii. 133,) regrets that there is no better edition of a book "qui est tres bien ecrit, et assez interressant."

The dialogue of Æneas has very seldom been printed. The latest edition is that by Barth., with a commentary, in 4to. Lips. 1655. The writer in the Biog. Univ. observes that this is more incorrect than the older editions, a criticism apparently original with the French author, though very probable, if it is meant to refer only to the printing. This edition is before me, and I have not seen any other. Indeed the work must be rare in any form.

A general notice of the subjects of the dialogue has been given above, but perhaps a more particular survey of its parts may be acceptable.

The persons, or interlocutors, are "Aiguptos Alexandreus, Axitheos Suros, Theophrastos Athenaios," (Conf. Anthon, loc. cit., who says, "Theophrastus and two Egyptians.") Æneas exhibits and illustrates the Christian doctrines in the person of Axitheus the Syrian, "quod," says Barth., "ejus gentis eloquentia, licet Græco sermone, conceptum sit maximam partem Novum Jesu Christi Testamentum:" (sed cf. Anth., who says, this is "under the person of Theophrastus,") while Theophrastus, a learned philosopher of Athens, conducts the argument for the heathen schools, and Ægyptus now and then enlivens the discussion with a sample of Alexandrian levity. A single instance of the last, and I will proceed to glance at the main argument, which is wholly conducted by Axitheus and Theophrastus. Ægyptus interrupts a grave question of the Athenian, "How, when the harmony (connection of parts) of the body, that has so long subsisted, is broken up, the soul can afterwards use the body?" speaking in reference to the doctrine of resurrection, with the remark, that their practice of embalming would remove all difficulty on that score, so far as the Egyptians were concerned, because their bodies would at any time be in excellent condition for the reception of the soul. Os eucharis, how merry is Ægyptus, responds the Syrian, for whether the body remains or is dispersed, the harmony and connection is equally destroyed. Nor does the soul forsake the body until that is dissolved.

The dialogue commences with a review of the state of philosophy at this period, (the end of the fifth century,) and we are told on all hands that it was low in the extreme. In Egypt, Ægyptus says, the young men thronged the circus and the theatre, while the schools were empty, and philosophy and the muses were abandoned to famish. And even Athens, says Theophrastus, where once the light of science shone with such splendor, is now deserted of her ancient glory. Axitheus knew this, and he came from Syria to declare its inevitable cause. The SOPHOTEROS that Plato looked for had come.

The philosophers now enter on a long discussion, the main question of which is the nature of the soul. In the course of this, many speculations of the heathen schools, and particularly of that of Plato, are introduced on the one hand, and explained or confuted on the other. We have also some strictures upon the logomachies of the schools; in the course of which free criticism of some distinguished names occurs: among these of Apollonius Tyanæus, whom Axitheus designates "alazoneias erastes," a lover of vain and boastful talking. The nature of sin is then discussed, and the question why it is permitted is approached. Thus far the dialogue has proceeded on common philosophical grounds, (understanding of course that the reference is principally to the tenets of the Platonic school,) it now cautiously introduces the Christian dogmata. The immortality of the soul is asserted; the law of divine Providence is most fully declared and illustrated; the abstruse question of the number of souls is broached, and this, it is said, though not infinite, can be known only to GOD. Axitheus then celebrates the praises of GOD in an ascription to the divine Trinity.

They now enter on the discussion of the second great question of the dialogue,—the resurrection of the body. "Shall man rise," asks Theophrastus in rejoinder to Axitheus, "without a body or with one?" "Eper anthropos, psuche logike somati chromene," is the Syrian's reply; (which I give, in the original, as an instance of that distinctness with distinction, which Coleridge so strongly inculcates, and of which his philosophical fragments are so illustrious an example.) Shortly Theophrastus brings in—the appearance of spectres in the neighborhood of sepulchres, and asks if this does not make to show that disembodied souls possess some sort of second body. Axitheus replies, that these spectres are rather demons, and gives some illustration of the reason of this. From this he proceeds to assert the final reunion of the particles of the body, which appearing miraculous to the Athenian, Axitheus enters the question at large. And yet, he asks, do not you assent to miracles as great? Is GOD limited? This shady vine which adorns my house, no husbandman planted it, but it sprung from a single castaway seed. Where then was hidden that widely-spreading stem? where lurked those thousands of leaves? and where was that heavy clustering fruit? Those grains of wheat which you have buried in the earth,—they are corrupted, they have perished. Yet lo! for each a rising culm, soon to be crowned with the full spikes of a joyous harvest.

The Syrian now opens the direct evidence of GOD'S present dominion and providence, as displayed in the manifestation of miraculous powers in the Christian Church. The testimony of Æneas upon this head must be allowed of very high value, for he was an accomplished philosopher; the alleged facts in question were not essential articles of belief, and the cautiousness of science not a whit less distinguishes his narrative, than the humble assent of faith. He declares that he has witnessed miraculous cures, and the restoration of possessed persons, at the tombs of the martyrs. "I have known many instances in which the bodies of holy men have put to flight whole troops of demons, and cured diseases which had baffled all medical skill." But he pauses here to review the evidence of heathen history to the (so declared) fact of single resurrections. His alleged cases, though of great value to the original end of the argument, are of less interest perhaps to us than the concluding passage of his remarks, which affords not only an additional article in the history of the heathen testimony to GOD, but also a matter not mentioned in the few general books I have at hand, in connection with that mysterious personage Zoroaster. The passage is as follows: "And Zoroaster foretold, that a time should come, in which there should be a resurrection of all the dead. This Theopompus also knew, and taught others. Ho de Zoroatres prolegei, hos estai pote chronos, en ho panton nekron anastasis estai. Oiden ho Thespompos ho lego, kai tous allous autos ekdidaskei. Axitheus proceeds further to adduce the evidence afforded by the present manifestation of miraculous powers in the Church. He concludes his narrative of the works of the holy men of Syria as follows:—They were not content to declare their doctrine by words alone, but made their works its evidence; so that he who was a hearer only, being made a witness of the miracles, was compelled to throw off every doubt. What we say is no fable nor old wives' story. To all this Theophrastus responds with perfect philosophy: this is incredible,—yet it is wrong hastily to refuse credit to a competent witness. Again Axitheus:—I have yet another thing to tell you. You shall hear what I myself have seen. A holy man had a disciple, of fair parts, who was blind. When his master came to die, the disciple besought him that he would help his infirmity. And the master said, if my glory is perfected by an heavenly inheritance, if it is GOD'S will, you shall behold the sun on the seventh day from this. With this saying the holy man breathed out his soul. On the seventh day, he who till now was led by the hand, suddenly beheld a ray of the sun, and catching up a book, he went out into a public place and read, to the admiration of all. These indeed, he continues, happened amongst us in Syria, but I suppose you are yourself a witness of what has been done here. THEOPH. Of what do you speak? Axitheus proceeds to tell the miracle of the speaking of the Catholic confessors, after their tongues had been torn out by the roots, by command of the heretic king of the Vandals, Hunerick.* I had, indeed, thought, he says at the conclusion, I had thought a player on the pipe could hardly display his art without the pipe, but now this new sight compelled me to forsake my philosophy, and to receive in humble faith that nothing is stable, when GOD pleases to change it.

"For I myself saw those men, and heard them speaking, and wondering at their power of articulation, I was fain to discover what was the organ of their speech, and refusing credit to my ears, I submitted the matter to the judgment of my eyes, and opening the mouth of one of them, I saw that his tongue was torn out with the roots; and struck with astonishment I marvelled, not that they were able to speak, but that they were alive." This miracle is also attested by Victor Tunnanensis, and Ammianus Marcellinus, the latter of whom beheld some of these confessors at Constantinople, "præcisis linguis integra voce loquentes." Marcellinus adds, that among those whose tongues had been torn out was one, a youth, who had been dumb from his birth, but who now with a loud voice testified to the faith that was in him. Concerning which proofs vid. Barth. annot. p. 155, seq.

All this has not been lost on the inquiring mind of the Athenian. Thoroughly awakened, he cries at length, Tell me, I beseech you, whence acquired those wise men the power to confirm their doctrines by those mighty works?

AXITH. GOD, even GOD, for his mercy's sake, having become man, breathed into mortals who were worthy, wisdom and power, and himself as GOD first rising from the dead, and restoring his body to immortality, announced to all the common gift. And whosoever fulfilleth perfect obedience to the laws of GOD, he is himself GOD, for he shall never die.

THEOPH. Now am I persuaded, even now I have some perception of the divine grace. Farewell the academy. For Plato tells us to follow Plato only till a wiser shall appear. None is wiser than GOD.

AXITH. Since then we are persuaded, let us sacrifice a victim of thanksgiving to GOD. Not a hecatomb, as the Athenians to Minerva, nor an ant, as in the Isthmus they are wont to the sun and Neptune; but purifying our minds that we may approach in likeness to GOD: since it is wrong for the impure to touch the mysteries. O King, and Father, and Creator of all; O primal Wisdom and Word, by whom the Father created all things; O Holy Spirit, through whom breathing, GOD comprehends and upholds all things, and brings them to their fulness; O divine Trinity, O holy Unity: grant that we may be ever mindful of the blessedness above, grant this universe (*to panti*) immortality. We have prayed. Let us go.

Here ends this admirable piece, aureum, immo auro omni pretiosiorem commentariolum. Its author, a layman, of late a heathen sophist, still of the school of Plato, there is of course something in it that savors of the academy. But his design was noble, and his argument is sustained. His final appeal to the miracles performed in his own age was at once the strongest and most dangerous he could have made. He summoned as witnesses to some of them the very heathen he addressed; and he called on them, the philosophers, to admit his own competency as a witness to others. His testimony is not impeached by the naked charge of "credulity inconsistent with the dictates of philosophy," advanced by a learned author. Indeed, if I may hazard the thought, there is something of the unphilosophical in this very term credulity. And here at least it does not seem fair criticism.

In rendering the above-cited passages from the Theophrastus of Æneas of Gaza, it is proper to be said, that I have endeavored to convey the author's sense in our own idiom, literally, so far as the use of words is concerned, though I believe in no instance with any deviation from his meaning. The passages which are rendered literally are distinguished by books. I have ventured also, in some instances, to select the argument of a sentence, omitting some illustration or accidental remark, which, though proper in a formal entire version, did not seem to be required in this article. I have made mention of these on account only of the rarity of the book in question, which makes any notice of it a matter of more curiosity than it would otherwise be.

The work of Zacharias Scholasticus, Bishop of Mitylene, also a Platonist, "De opificio mundi, contra philosophos," and that of Nemesius, Bishop of Emesa, on the Nature of Man, are both before the writer, and if they do not prove too much for his ability, or disability, will sometime receive a notice in connection with the present. They are now at least named together, as the not unworthy offerings of three heathen sages, at the found altar of Him who came, GOD manifest, to declare to Platonist and Stoick their wiser, (for they had looked for it,) their better way.

March 22, 1839. PHILARCHÆUS.

NOTE.—I hope the mention together of the above authors may be of some service, though I fear I shall be able to do very little in their illustration.

> ——"jam crescit ager, jam crescit ovile,
> Jam dabitur: jam jam! donec deceptus et exspes
> Nequidquam fundo suspiret nummus in imo."

For the Churchman.

FEMALE EXCELLENCE.

Mr. Editor,—I regard it as a great privilege to have been acquainted with the most excellent lady, of whom the following obituary notice is taken in the last number of the Gospel Messenger and Church Record of Western New York. I ask the favor of your transcribing it. I think I never knew a more interesting example of a *Christian lady*, than appeared in the person, character, and deportment of Mrs. Pumpelly; and I would commend a careful perusal of the brief delineation here given to all your female readers. She had every quality to make her prominent in *this world's* ranks. She consecrated all to GOD, and was thus rendered altogether the more lovely, the more interesting, and the more valuable, in every department of social connexion. The deferring of the baptism of her children was owing,—first, to a hinderance occasioned during the early part of her married life, by religious views derived from a source extraneous from the Church, not adverse to infant baptism, but excluding from it all but the children of at least one communicating parent; and subsequently, to a desire on the subject which sprung from the depths of the purest and holiest conjugal affection.

The beautiful reference made to her *home*, the present writer knows to be true by his own personal observation, when he has enjoyed the happiness of being an inmate of that home.

Please insert the article, and oblige your friend and constant reader. N. L. K.

New York, March 30, 1839.

"*Died*, in the village of Owego, Tioga co., on the morning of the 27th of February last, after a short but distressing illness, MRS. DELPHINE PUMPELLY, wife of Herman Pumpelly, Esq., and daughter of the Hon. John V. Drake, of the same place, aged twenty-seven years, and ten months.

In early childhood Mrs. Pumpelly possessed those amiable traits of character, which when witnessed in youth, render them ever interesting and lovely. Being favored with the instructions and counsels of a pious mother—and with every advantage that could add grace to her manners and polish to her mind, she gave early promise of that moral and intellectual worth, and weight of character, that so beautifully unfolded themselves as she advanced in life. Her mind, however, was not of that order which dazzles by its brilliancy upon a first introduction or slight acquaintance; but you gradually became interested,—as in her lovely manner the richness of her intellectual powers were brought to view by well digested and sensible remarks,—such as would elicit thought and reflection.

Her lustre was not, however, overpowering, but mild, and its influence upon the heart like the dew of a summer evening as it descends upon the tender grass; noiseless and gentle, but invigorating and refreshing.

As a daughter, she was ever dutiful and confiding; and as a sister, most kind and affectionate. Indeed, there was such artlessness and sweetness in her manner, such thoughtfulness for the welfare of others, that all who knew her were led to admire.

But it was in the character of a wife, a mother, and a Christian, that the strength, amiability, and beauty of her mind, shone forth with such feminine loveliness and matron grace, as rendered her worthy of the deepest love of her affectionate husband, and a pattern worthy of imitation by the most accomplished of her sex. She labored to make home to her family, what it should be—a delightful retreat from the bustle and cares of the world, where refinement and pleasant intercourse heightened the happiness of the domestic circle. She endeavored to fix in the minds of her children those principles which form the basis of true moral worth, and are as the pole star to guide the feet of youth into the peaceful path of true wisdom, and the pleasant ways of eternal life.

Mrs. Pumpelly's religious experience, and the development of her Christian character, was, as we might expect from her natural temperament and education, gradual, but marked, and ever brightening. Her constitution being naturally feeble, she frequently suffered much from the violent, and sometimes protracted, attacks of disease. But, when confined to her bed for weeks and months, she manifested the same mildness and sweetness of temper as when in health. Her religion shed its benign influence upon her path, diffusing its cheering and sanctifying energy throughout all the relations of life. Amiable and lovely as she was, yet the cultivation of that inward adorning of the mind, of which the Apostle speaks, added a lustre, a fragrance, and beauty, to her naturally interesting traits of character.

Although it is some time since her religious character began to form, yet she made no public profession of her faith until last August, when she received the holy rite of confirmation at the hands of our venerable Bishop, at which time also she manifested her love to her blessed Saviour, by partaking of the symbols of his body and blood.

She daily sought in the retirement of the closet, and weekly in the use of the ordinances of the sanctuary, for that grace which alone can prepare us to suffer, as well as to do, the will of our heavenly Father. And that she sought not in vain, was evident from the grace of GOD that was with her in her last illness.

Never, to my knowledge, did the Father of our spirits manifest, in the last days and hours of one of his children, more of that Spirit which inspireth meekness, patience, and firm trust in CHRIST, than in the case of our departed sister.

The absence of her husband upon business, who left her in the enjoyment of her usual health, and a few hours before the appearance of the fatal disease, that in the short space of five days terminated her earthly existence, added much to the grief of her friends, and required the exercise of a greater degree of Christian fortitude.

But notwithstanding the suddenness and extreme severity of the attack, and the absence of her husband, she was calm, her thoughts were collected, and expressions clear, and she proceeded to the last important acts of her life in a manner that astonished every one present. Early on Monday morning she requested that her children might be baptized in her room, that she might see them dedicated to GOD in the solemn ordinance of his Church, before she died. In the afternoon she took leave of her parents, her children, and other relatives in a most solemn and Christian manner, commending them to the gracious care of her heavenly Father, and accompanying her farewell with remarks so appropriate, and with so much of affectionate regard for their spiritual welfare, that all were deeply affected, and, it is hoped, lastingly benefited. There appeared, now, to be but one thing remaining unfinished to complete her wishes; that was, the reception of the sacrament of the Lord's Supper, which, at her request, was administered to her late in the evening. This was an occasion upon which the sublimity, beauty, and value of our holy religion were strikingly manifested, as the relatives knelt around the bed of one so meek, and blessed with so much of the divine presence, and joining so composedly in the solemn service, and receiving the symbols of the body and blood of that Saviour into whose more immediate presence she was so soon to be introduced; to view him, not through the medium of faith, but with her mental eye, as the brightness of eternal day sheds its light upon her immortal spirit. Notwithstanding she suffered much from extreme pain, yet she continued in the same happy frame of mind, and often spoke of her blessed Saviour, until four o'clock on Wednesday morning, when the silver cord was severed, and her spirit took its flight to the paradise of GOD.

The death of this excellent and pious woman produced a sadness and solemnity throughout this entire community, which shows how universally she was esteemed, and how greatly her death is lamented. The orphan, the fatherless, and the widow have lost a friend, who has often (though the world knew it not) caused the tearful eye of the sorrowful to brighten with joy. The infant parish of which she was a communicant and a bright ornament, feel, and deeply so, the extent of their loss, and indulge the hope that this dispensation, although now afflictive, may be so sanctified to their good, as to enable them to be also ready; that, following the good example of all those who have departed this life in the faith and fear of GOD, they may be admitted to the communion of saints in his eternal kingdom."

For the Churchman.

A GOOD OLD PASTOR.

Mr. Editor,—In looking over the journal of the last Annual Convention of the Diocese of South Carolina, I was much struck with the honest simplicity and sound principle which characterize the following portion of the parochial report of a venerable minister, the Rev. Andrew Fowler:—

"Few as we are in number, yet we have some who call themselves members of our religious denomination that are, like Jacob's son Reuben, *unstable as water*. Being now above 78, the rector cannot be expected to continue his ministerial labors much longer. At present he attends his church every Lord's day, and performs the whole service, without finding fault with the length of it. What makes the rector's duty easy here in reading the prayers of the Church, is in some measure owing to the punctual observance of the laity in responding aloud. He thanks GOD, that he has but few *mute* members among his people,—but few who are ashamed that their *mouths should show forth the praise* of GOD, and call upon Him aloud for mercy."

I strongly suspect, Mr. Editor, that a careful examination of the kind of people among us, who complain of the length of the service, would show that they are principally these "*mute members*," who, having neither devotion nor consistency enough to try the effect of active participation in the service, thus wilfully subject themselves to the tediousness of *long listening*, and then transfer the blame of it to the Church. I fear also, that many of the venerable rector's younger brethren *know well* how to sympathize with him in the trouble he experiences from individuals of that large class of nominal Churchmen, who are the legitimate representatives of "Jacob's son Reuben."

PHILO-SENEX.

THE CHURCHMAN.

SATURDAY, APRIL 6, 1839.

THE USE OF SACRIFICIAL TERMS IN APPLICATION TO THE HOLY SACRAMENT OF THE EUCHARIST.

"I pass over, as disposed of, the attempt to revive the exploded and Popish doctrine of 'progressive justification' so aptly characterized as *progressive nonsense*,—writers in the Episcopal Recorder, and elsewhere, have buried that question with the pope's infallibility, 'seven fathoms under ground,' and proceed to take up the subject of *the construction and position of the* ALTAR, and the special reverence demanded for it, so *childishly* argued and acted upon, in a recent instance in New York. It may be said perhaps, the subject is really too childish to merit attention, and so I should think, if it stood alone—but connected as it is with other fooleries and errors, of a graver character, as I am about to show, it seems to demand animadversion."—*Christian Witness.*

"The Papists are looking with pleasure, and hailing the rise and apparent progress of the Oxford Tract Divinity. These subjects are beginning to attract interest in America. We have observed for a time past, in some of the strongly high Church papers, particularly the Churchman, views and sentiments strongly assimilated to the Oxford Tract theology. Of late in reference to these tracts the Churchman and the Banner of the Cross printed at Philadelphia, speak of them with great kindness and partiality, although not willing wholly to endorse them. On the contrary, the Episcopal Recorder, the Gambier Observer, and Southern Churchman take decided ground against them as anti-evangelical and anti-protestant."

Christian Intelligencer.

The above extract from the Christian Witness—and it is not the only one of the kind which we have seen in its columns—indicates a temper which we have regretted to observe, and which we should still more regret to think that we had given the editors or their correspondents just occasion to indulge. It is true that we habitually use the terms *sacrifice* and *altar* in reference to the sacrament of the holy communion; but we are unwilling to believe that we mean any thing by these terms to which the editors of the Witness would not cordially subscribe. We understand the sacrifice in the eucharist to be a *real* and *proper*, but not a *material* sacrifice; to be *commemorative* of the sacrifice of our LORD'S humanity on the cross, but not *like it propitiatory and expiatory*. So far as the sacrifice in the holy communion is a *real* and *proper* sacrifice, we understand it to be *spiritual;* that is to say, a sacrifice of praise and thanksgiving, an act of *self-sacrifice*, the highest kind of sacrifice that can be made. In other words, we understand the sacrifice in the eucharist to differ from prayer in general in *degree*, but not in *kind;* it is a sacrifice of the same kind with prayer, but being the most eminent of its kind in degree, we term it by a common figure of speech *the* sacrifice of the Christian Church. We suppose the elements, i. e., the *bread* and *wine*, to be changed by the act of consecration, but we believe the change to be in their *character*, not in their *substance;* in other words, we believe them to be made thereby, according to CHRIST'S institution, the body and blood of CHRIST, not in a *literal* but *symbolical* sense; not *substantially* and to the eye of sense, but *virtually* and to the eye of faith. As we do not believe the consecrated bread and wine to be in a *proper* or *literal* sense the body and blood of CHRIST, so we do not believe them to be in a *proper* or *literal* sense the *propitiatory sacrifice* of CHRIST: but then on the other hand, as we do not hesitate to say, that in the holy communion we really and truly (by faith) eat and drink the very body and very blood of CHRIST, neither do we hesitate to say that we really and truly (by faith) partake of the sacrifice of CHRIST. We do not use the word *sacrifice* to designate the consecrated bread and wine, nor do we believe that these are a sacrifice in the *proper* sense; and when we speak of the *commemorative sacrifice*, we mean thereby the sacrament which commemorates our LORD'S sacrifice on the cross: applying the expression to the whole service, and not exclusively to the elements.

When we apply the word *altar* to the Lord's table we never mean, nor do we suppose that we are ever understood to mean, that a victim is literally and properly immolated on it. We use the word *altar* in preference to *board* or *table*, because it conveys to the mind a more reverential view of the dignity of the holy sacrament, and a more vivid apprehension of the great SACRIFICE therein commemorated.

The word *priest* has two meanings: it means *hiereus* a *sacrificer*, and it means also an officer of CHRIST'S Church, of the second order, duly authorized to administer the sacrament. In the sense of *sacrificers*, we believe that both clergy and laity are properly priests, inasmuch as they offer a proper spiritual sacrifice; but in this acceptation the clergy and laity are equally priests, except that the former as being authorized to lead in the public service of the congregation, are so in a peculiar sense. When the word priest means the authorized administrator of the sacrament, then and then only we say that the clergy alone, i. e., the bishops and presbyters, are priests.

We presume it is to phraseology of this kind that the Christian Intelligencer alludes when it speaks of the assimilation of our views to those of the Oxford Tracts. How far there is a real agreement between the views above expressed and those of the Oxford divines, as they are called, we cannot say, for we have never read one entire tract of theirs on the subject. The views which we have given are those, we believe, of high Church writers generally, at least of all with whom we are acquainted, with the exception of Johnson and Dean Hickes, and the few writers of their school, who believed in a *material*, though not in a *bloody* sacrifice in the elements; and in whose views on this subject, so far as they differed from the generality of high Church divines, we apprehend there was more of obscurity than error. We can scarcely think, and the casual extracts which we have seen from their writings have given us no reason to think, that the Oxford divines have any views on the subject substantially differing from those which we have expressed. It were strange indeed if they had, when the tendency even of Roman Catholic divines, from the time of Bossuet to the present, has been to approximate the same ground, as nearly as the Council of Trent would permit.

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* The letter was written several weeks since.

* "Hermeric," Anth. sed "Hunericus," Vict. Tunnun., and Amm. Marcell., "Onorichos," Procop., "Honericus," (Freculf. teste Barth. in annot.)

Why then, it may be asked, do we use the words *sacrifice*, *altar*, and *priest*, in application to the holy sacrament? It might suffice, though it sounds paradoxical, to answer that we use them for the same reason that Ridley[*] recommended the disuse of them, or the substitution of *board* and *table*, &c. in their place. In the time of Ridley the current belief, still retained by the Roman Church, was that of transubstantiation; or a change in the elements, by the act of consecration, into the *substance* of the body and blood of CHRIST. To dispel the gross conceptions and carnal superstitions which the then common interpretations of this view had occasioned in the minds of the vulgar, and which indeed the doctrine itself, in the most refined exhibitions of it, is apt to engender, some of the Reformers, very naturally, whether wisely is another question, recommended and encouraged the use of the words *board*, *table*, &c., in the place of the sacrificial terms. Had they lived at the present day, and especially in our own enlightened country, where there is no danger of *such* abuse, and most opposite views and tendencies generally prevail, it is apparent, we think, that the very principle on which they acted would have led them to adhere to that phraseology which is best calculated to preserve the dignity of the sacrament and the reverence which is due to it. There is another reason for adherence (though not an *exclusive* adherence, which we would not advocate) to this phraseology, and that is its being consecrated by primitive and catholic usage. And there is yet a further reason, that of intrinsic propriety and adaptation to our nature. The holy sacrament involves a proper and literal, though a spiritual sacrifice on the part of the worshippers; and it is a divinely instituted and most solemn and emphatic commemoration of our LORD's material sacrifice of his humanity on the cross, and it therefore seems proper and natural that we should familiarly associate with it the language of sacrifice; and we greatly fear that the total disuse of this language would lead the way first to a desecration of the sacrament, and then to a surrender of the grand fact signified and commemorated, the literal and propitiatory sacrifice of our LORD's humanity. Nay, there is yet a further reason for adhering to the terms of sacrificial import, one of sound policy and practical utility. For as the primitive Christians, when they were reproached by the Pagans with the want of sacrifice in their worship, and its consequent poverty, concisely replied by a denial of the charge in terms, contending that they *had* a sacrifice—commemorative of CHRIST's, and that they offered a true and a proper sacrifice, meaning a spiritual sacrifice; so when the same reproach is cast by the Romanists, the Protestant, if he knows his strength, will concisely and in terms deny the charge, and contend that the holy sacrament of the altar *is* a sacrifice; and then let the Romanist demolish his Protestantism if he can.

We have been led to greater length in these remarks than we intended; but if they have the effect to quiet the minds of our low Churchmen and Presbyterian brethren, who seem to have been thrown into fits by the Oxford Tracts, we shall not regret their prolixity. The whole truth of the matter is, that high Churchmen are not afraid of Romanism; and are not to be scared out of their fastnesses by the noisy blusterings of frightened and ignorant Protestants. Rather, we should say, they are not afraid to cast themselves without reserve, and in the full confidence of truth on the simple declaration of Scripture; and to carry out in appropriate and harmonious language, the very words which the REDEEMER has taught us to apply to the consecrated elements of the holy sacrament, "This is my body, this is my blood."[†] We hope not to be understood by any thing that we have said to cast an imputation on the editors who have more particularly occasioned our remarks, cherishing, as we do, a due respect for their information and intelligence, however we may think the alarm which they testify at the approach of Popery to be groundless and gratuitous.

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[*] The writer in the Christian Witness quotes extracts from Ridley and others, recommending the use of the words *board* and *table*.

[†] Are we not as a Church too much restrained from the use of these divine words by a temporizing expediency, or unreasonable timidity, or rather, by a want of faith? Our LORD says positively, "This is my body," &c. Why then should not our ordinary language imply a participation in the sacrament, of the body and blood of the Redeemer? Why need we so studiously say that we partake of the *symbols* or *emblems* of the body, &c? The participation of the symbols is a mere physical act, and, however important, is certainly not the chief thing in the holy sacrament. Our LORD does not say this is the *symbol* of my body, &c., but "This *is* my body," &c. Need we fear to use his language? Are we to cheapen, and vilify, and fritter away its force, because others, in an age of ignorance, have perverted it into a gross error? To partake of the symbols, is *an act of sense*; to partake of the sacrifice or the body and blood of our Redeemer is *an act of faith*: when we mean the latter, why do we use words which express only the former? Is this a compliance with our LORD's will? Is this a right use of our Christian liberty? We trow not: and we are fain to add our belief that the constant and morbid desire of Protestants to show in their ordinary language respecting the sacrament their disbelief of transubstantiation, tends to deaden in the people a lively appreciation of the thing signified; and evinces a great want of the simplicity and confidence of Christian faith, and a subjugation to *sense* scarcely less, though of an opposite tendency, than that which led to the Romish error. What have we to do, as far as *practical* piety is concerned, with transubstantiation? If the foresight of the error did not deter our LORD from calling the consecrated elements his body and blood, and from teaching his followers to call them so, why should the knowledge of the error deter us from the familiar and confident use of the same words? Are we ever to be wise above what is written?

☞ The author of "Spiritual Despotism" has published the first number of a series of Tracts entitled "Ancient Christianity and the doctrines of the Oxford Tracts."

☞ Dr. Pusey has addressed a letter to the Bishop of Oxford on the tendency to Romanism imputed to doctrines of old as now in the English Church.

THE GOSPEL A LAW.—The Southern Churchman, in a notice of Mr. Blunt's Lectures on the History of St. Paul, uses the following language:—

"In one of our church journals, we find the following comment:—'There is in our mind a want of substance in these lectures: they furnish excitement without proportionable nutriment; and the author is so much influenced by modern refinements of theology that he fails to bring out the Gospel with sufficient distinctness and prominence as a law, to which we must yield, not indeed a mere outward, but an inward and spiritual obedience. *Still we have no wish and no reason to condemn the book.*'

"We have italicised the last sentence, in order to call the attention of the reader to it as one wholly irreconcileable with the preceding. What! has not the fearless champion of truth no *reason* to condemn a book which 'fails to bring out the Gospel with sufficient distinctness,' neither a *wish* to do so? We apprehend that he will never reach the glorious destiny of Cranmer and Ridley. If we were to condemn the author, it would not be because he has 'failed to bring out the Gospel,' but because he has failed to bring out the Church, and it is strange that a man who will not tolerate even a silent neglect of *her* should not have discovered it. St. Paul was the first great missionary pioneer of the Church, and the author, in his lectures, might have easily introduced the subject of the Church, so far as it regards its apostolic and most prominent feature, which consisted in preaching the Gospel 'to every creature,' both to the Jews and the Gentiles."—*Southern Churchman.*

A school madam, in reading the above, would be apt to exclaim that the editor of the Southern Churchman had failed to read 'with proper emphasis and discretion!' And certainly had we anticipated the possibility of a blunder like that which he has made, we should have given him the benefit of italics and capitals, in which case the sentence at which he has stumbled would have read as follows:—'The author is so much influenced by modern refinements of theology, that he fails to bring out the Gospel with sufficient *distinctness* and *prominence* as a LAW, to which we must yield, not indeed a mere *outward* but an *inward* and *spiritual* OBEDIENCE.' In plain English, we mean that Mr. Blunt's lectures, like some other works which are thought to be very 'evangelical,' savor of a disguised Antinomianism. The Antinomians do not fail to bring out the Gospel—on the contrary, they develope what are called the doctrines of grace in their boldest outlines. The sermons of Tobias Crisp were edited and enriched with rather copious notes by the celebrated Baptist commentator, Dr. Gill, and were greatly eulogized by himself, Dr. Twisse, Mr. Cole, Hornbeeck and other high Calvinists, the last of whom says, "Pervolvi ego tres voluminum libellos Tobiæ Crispi, docti theologi, quorum tibulum fecit CHRIST alone exalted;" and adds, that Dr. Crisp "had no ill design, but that the glory of CHRIST might the more appear, cast down all *the works, dispositions* and *conditions* of men, and confidence in them." So far indeed is Crisp from not bringing out the Gospel, that we venture to say, that a clergyman who should copy his sermons, and preach them in some pulpits, even of the Protestant Episcopal Church, would get the credit of being "a very close and faithful preacher." But the capital fault of Crisp, and of the Antinomians generally, is, that they fail to bring out the Gospel as a LAW, *obedience* to which is required of men as a *condition* of their justification before GOD: and we must in honesty add the expression of our belief, that the fault is one which still adheres to much of the popular religion of our age and country, and from which, as we have before intimated, our own Church is by no means exempt.

It is but a matter of course that a writer favoring, even remotely and by implication, the Antinomian tenets, should "fail to bring out the Church," and that so egregiously, that even the editor of the Southern Churchman can discover and complain of the failure. The Church extends baptism to infants, and she declares, that in baptism they are made "members of CHRIST, children of GOD, and inheritors of the kingdom of heaven." Thus justified and regenerated, constituted children of adoption and translated into the liberty of the sons of GOD, baptized children are enabled, through the spirit of adoption graciously imparted to them, to yield an acceptable obedience to the *law* of the GOSPEL. The Antinomian, however, regards such children as unregenerated, unjustified, and of course incapable of yielding a filial and acceptable obedience to the law of GOD in the Gospel of his Son. That he should fail therefore to bring out the Church, and should even represent her as the enemy of souls and the nurse of spiritual delusions, is, we repeat, but a matter of course.

This subject is one which, as we have earnestly endeavored on former occasions to show, deserves vastly more attention than it receives. We know that what we say gives pain to many serious minds, and therefore nothing but a deep conviction of the truth would induce us to persevere in its expression. We verily believe—may we add, that the belief has been the result of anxious observation and reflection?—that the religious divisions of the age, the prevailing disregard for the sacraments, and the irreverence for law and order with which we are reproached, are attributable to no one cause more than to the failure on the part of the ministers of religion to recognise the universal ability of mankind, through the Holy Spirit, graciously vouchsafed to them in virtue of their redemption, to yield an acceptable obedience to the law of GOD, and to insist on this obedience as the condition of their justification. The system which holds up the law of GOD as impossible to be obeyed, is one which gives a popular orator a terrific power over the minds of an audience who take his premises for granted; but which, at the same time, does infinite mischief by estranging the minds of the people, and particularly of the young, from religion, and thus blighting in the bud the best hopes of the patriot and the Christian.

The brief sentence in our notice of Mr. Blunt's book required expansion; and we are not sorry that the editor of the Southern Churchman has called our attention to it. It was no better than a rush-light, which draws the flitting moth from its darkness to buz around it, and singe its wings in the flame, (the only flame of "martyrdom," we believe, which our good brother is likely to endure.) We have endeavored, in what we have now said, to make its meaning more apparent, but a volume would scarcely do justice to the subject.

The charge of "irreconcileableness," we are content to leave to the sagacity of a reader who can distinguish between a whole and a part; between a failure to develope a subject distinctly and prominently, and a failure to develope it altogether.

ERRATUM.—In Bishop Onderdonk's letter to the clergy and laity respecting the diocesan missionary funds, published in our last, the sentence printed "It will be borne in mind that the *cause* requires," &c. should read, "It will be borne in mind that the *canon* requires from each parish *distinct* contributions to the missionary and education funds of the society *respectively*."

☞ Bishop Onderdonk's next lecture to candidates for orders, and young men desirous of becoming candidates, will be delivered in the chapel of St. Peter's Church, to-morrow evening, 7th instant. Service to commence at half-past seven o'clock.

EPISCOPAL VISITATION.—The bishop's appointments for visitation have been changed by the addition of *Whitehall.*

The Rev. Amos B. Beach, deacon, has been recommended by the Standing Committee of this diocese to the bishop for Priests' Orders, and Mr. Libertus Van Bokkelin for Deacons' Orders.

For the Churchman.

Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York.

The sixth anniversary of this zealous and efficient society of young men, was celebrated at St. Bartholomew's Church, on the first instant; and the presence of several of the clergy and of a numerous audience added to the interest of the occasion. Among the clergy present were the Rev. Mr. Vaughan, secretary and general agent of the Foreign Committee of the Board of Missions of the Church, the Rev. Dr. Eastburn, and the Rev. Messrs. Balch, Forbes, Haight, Halsey, Shimeall, Pond, Allanson, and Manney. The Rev. Dr. Schroeder, the president of the society, presided, and opened and closed the meeting with devotions. The annual report, which was read by the president, represented the society to be in a very prosperous condition, and greatly encouraged by its past successes, to persevere in the prosecution of its deeply interesting objects,—to aid in providing means for the education of young men for the ministry, and in sending missionaries to destitute parts of our country and to foreign lands.

During the past year, the society has supported four beneficiaries, two of whom are in college, and two in classical schools. They have also furnished the usual stipend of six missionaries,—including two in the Diocese of New York, one in Tennessee, one in Missouri, one among the Oneida Indians at Duck Creek, in Wisconsin, and one in Western Africa. The Board of Managers consists of about a hundred young men; three from each Episcopal congregation in New York and Brooklyn; and at their monthly meetings there is cherished, by missionary intelligence and by religious exercises, a spirit that has produced the happiest results.

Resolutions appropriate to the occasion of the anniversary were submitted, and addresses delivered, by the Rev. Mr. Shimeall, the Rev. Mr. Allanson, the Rev. Dr. Eastburn, and the Rev. Mr. Balch. Many interesting facts were presented in the report and by the speakers; and many solemn and powerful considerations were urged, to induce those young men of the Church who have not yet enrolled their names among the members of this society, to deprive themselves no longer of the opportunities which it offers for their personal advantage, and for the spread of the Gospel to the Redeemer's glory.

"Any person who annually contributes to its funds" *any sum*, is a member of the society. A payment of not less than fifteen dollars at one time, constitutes a *member for life*; of thirty dollars, a *life-manager*; and of fifty dollars, *a patron*.

The present treasurer of the society is Mr. George T. Fox, No. 59 Pine street.

To the Editor of the Churchman.

THE STANDARD PRAYER-BOOK.

Rev. and dear Sir,—I extremely regret to find in the edition of the Book of Common Prayer, set forth by a committee of the General Convention, as the standard book, certain alterations in the "Office of Institution of Ministers," which have not been subjected to the process prescribed by the constitution of our Church for all alterations in, or additions to, the Book of Common Prayer, or other offices of the Church.

The above edition, therefore, I am reluctantly compelled to give notice to the clergy and members of my dioceses, is, in that important respect, faulty.

New editions of the Prayer-book, duly compared with and corrected by the standard, but with the Institution Office retained in its integrity, will soon be published in this city, and will, I doubt not, be entitled to full confidence as correct.

It is perhaps no more than an act of justice to myself to state, that my respected brethren of the committee have long since had evidence that the painful duty, the present discharge of which I conscientiously regard as imperiously required of me, is not hastily performed, nor without efforts having been made on my part to supersede the necessity of it.

I am, Rev. and dear Sir, very affectionately, your brother in CHRIST,

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York,
and Acting Bishop of the Diocese of
N.Y. March 27, 1839. *Western New York.*

To the Editor of the Long Island Star.

Sir,—I am truly grateful to you and the editor of the Brooklyn Advocate, for your Christianlike and gentlemanly notice of the sermon lately put forth by me on "Missionary Fanaticism as Opposed to Christian Zeal." I wish all who either write or speak on this subject, would, as you both have done, confine their observations to the matter of the sermon itself. I have been openly, to my face accused by an officer of one of our great American Societies, engaged largely in foreign operations with being an abettor of the doctrines of Thomas Paine, and as a suitable associate with his followers. I have been accused of favoring Popery in the sermon. A reverend brother, a member of the Foreign Committee, has, I understand, before a Brooklyn audience, indirectly held me up as an unbeliever in revelation, and has expressed a desire for a public disputation with me on its evidences, though he has since confessed that he never has read the sermon. The Evangelist, a sectarian newspaper, charges me with "mental hallucination," because I believe in the divine constitution of the Christian ministry as existing in the Catholic Church.

A *clerical* editor of a *religious* newspaper in Boston, says, that I affirm, I would rather the money sent to foreign lands to support Missionaries, should be expended on a Theatre in New York. I am frequently represented as having in this sermon opposed all Missionaries. Such misrepresentations, and the exhibition of such temper do me no injury, but they may do harm to those who indulge them, and who are so made in earnest to propagate among heathens that religion which forbids all "evil speaking." I really wish the discussion may be turned *from* me *to* the subject. If I have made any erroneous statement, if I have misinterpreted any text of Scripture, if I have erred in the conclusion to which I have arrived, viz.: that it is not now the duty of Christians to send men and money to the amount of more than $300,000 annually, to far distant nations, while thousands upon thousands among and around us, are dying without hope and without knowledge; let some one point out my error. I am sure I am willing to be convinced and to confess, if I am wrong. Let none hurt their own souls by uncharitable censure, instead of striving to enlighten the mistaken by sound argument. The first edition of the sermon is almost sold, and another will be shortly printed, which can be had at a cheaper rate for distribution. All I wish is that persons would read before they condemn. Yours, &c. E. M. JOHNSON.

Brooklyn, March 27, 1839. [*L. I. Star.*

From the London Episcopal Magazine.

The Church in Scotland.—The late general synod of the Church in Scotland having confirmed that arrangement by which it had been purposed to unite the see of Moray to that of Ross and Argyle, the Right Rev. Dr. Low now presides over all these dioceses. As an earnest of what is to be expected from his activity and zeal in that portion of the Church, which has thus newly fallen to his charge, he has authorized his name to be set down for fifteen pounds, toward the proposed erection of a chapel in Forres; at the same time giving his entire official sanction to the undertaking. We understand a subscription will be set on foot immediately, several sums having been already promised in that town and neighborhood, and the Archbishop of Canterbury has authorized the Rev. W. C. A. Maclaurin, the Episcopal clergyman of Trinity Church, Elgin, to give his grace's name for ten pounds, toward so good a purpose.

We understand that in consequence of Sir Herbert Jenner's recent decision in the case of Breek *v.* Woolfrey, by which he has affirmed that praying for the dead is not inconsistent with the doctrines of the Church of England, many of the clergy have determined to exercise a rigid scrutiny into every inscription intended to be placed on a tombstone. In some instances the excellent plan of giving a public notice has been adopted, the clergyman announcing to his congregation that he will not permit any monument to be erected without his written authority, and requiring to see a copy of the inscription proposed to be engraved.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

First Sunday after Easter, April 7, St. Stephen's Church.

Second Sunday after Easter, April 14, Grace Church.

Third Sunday after Easter, April 21, St. George's Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Friday, May 3, Whitehall, *Washington county*, ordination A. M., confirmation P. M.

Fifth Sunday after Easter, or Rogation Sunday, May 5, A. M., St. John's Church, *Troy*; 4 P. M., Waterford, *Saratoga county.*

Sunday after the Ascension, May 12, Mohawk, *Herkimer county.* Tuesday, 14, Monticello, *Otsego county.* 15, Exeter. Friday, 17, Louisville, ordination A. M., confirmation P. M.

Whitsunday, May 19, Westford. Monday in Whitsun-week, May 20, Cherry Valley. Wednesday, 22, Little Falls, *Herkimer county.* 23, Fairfield. 24, Norway.

Trinity Sunday, May 26, Fonda, *Montgomery county*, ordination A. M., confirmation P. M. 27, Johnstown, *Fulton county.* Wednesday, 29, Port Jackson, *Montgomery county.* Friday, 31, *Schenectady.*

First Sunday after Trinity, June 2, A. M. St. Peter's Church, *Albany*; 4 P. M., Trinity Church, West Troy, *Albany county.* 3, Christ Church, *Troy*, consecration A. M. confirmation P. M. 4, do. institution.

Second Sunday after Trinity, June 9, St. James' Church, *New York.* Festival of St. Barnabas the Apostle, Tuesday June, 11, St. Paul's College, College Point, *Queen's County.*

Third Sunday after Trinity, June 16, Factoryville, *Richmond county.*

Fourth Sunday after Trinity, June 23, Fort Hamilton, *Kings county.*

Sixth Sunday after Trinity, July 7, Jamaica, *Queens county.* Grace Church in the day, and the colored congregation in the evening.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 766 Broadway.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 23 Cliff.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 174 East Broadway.
Haight, Rev Benjamin I, 3 Rutgers Place.
Halsey, Rev Charles H, 453 Houston.
Hammell, Rev William, 56 Carmine.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D D. Rev Caleb S. 3 Park Place.
Higbee, Rev Edward Y, 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Charles. Middle Road Murray Hill, between 4th and 5th Avenues, near Thirty-sixth.
Jones, Rev Lot, 132 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Manney, Rev Solon W, corner of Avenue D and Tenth.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Niles, Rev William W, 12 Ridge.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 20. City Hall Place.
Pound, Rev. Jesse, corner Harrison and Staple.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev. Smith, Jersey city.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Schroeder, D D, Rev John F, 77 White.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev. R. C. 13 Roosevelt.
Smith, D. D. Rev Hugh, 95 Twentieth.
Staunton, Rev William. 94 Eighteenth.
Taylor, D D, Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Warner. Rev Thomas.
Wainwright, D D, Rev Jonathan M, 30 Beach.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, (colored) 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Coit, D D, Rev Thomas W. Washington Avenue.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, Lawrence, near Willoughby.

Williamsburgh.

Davis, Rev. Samuel C., No. 3 Leacraft's Brick Buildings, South Second-street.

CALENDAR.

APRIL.

7. 1st Sunday after Easter.
14. 2d Sunday after Easter.
21. 3d Sunday after Easter.
25. St. Mark.
28. Fourth Sunday after Easter.

NOTICES.

An adjourned meeting of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church, in the city of New York, will be held in the Sunday School room of St. John's Chapel, on Monday evening, the 8th instant, at half past 7 o'clock.

By order A. W. O. SPOONER.
April 6, 1839. Recording Secretary.

The Board of Managers of the New York Bible and Common Prayer-book Society will meet at the Sunday school-room of St. John's Chapel, on Tuesday evening next, the 9th instant, at half-past seven o'clock.

WILLIAM H. TOWNSEND, *Rec. Secretary.*

The regular meeting of the Board of Trustees of the Protestant Episcopal Tract Society will be held at the Sunday school-room of St. John's Chapel, on Tuesday evening, the 9th instant, at eight o'clock.

PIERRE E. F. MCDONALD, Rec. Secretary.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge,

Received per Rev John A Vaughan, from a friend of missions in Maine, for Greece, Africa, and China, each $10, $30. Remitted per Rev Robert A Hallam, offerings of St James' church, New London, of which 5 cents for Greece, $23 42. Remitted by Rev James Morss, D D, part of monthly collections of St Paul's church, Newburyport, $2. Received from George T Fox, jun, Esq, treasurer of the Young Men's Auxiliary Education and Missionary Society, to complete their appropriation of $500, for African mission, for the past year, $300. Received collection made by Rev H Anthon, D D, in St Mark's church, in the Bowery, on Easterday, March 31, $607 62. Total receipts, $963 04.

CHARLES J. ALDIS, Treasurer,
April 2, 1839. Bank of America.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the Protestant Episcopal Education and Missionary Society of the Diocese of New York acknowledges the receipt of the following sums—1839.

Education Disposable Fund.

From St John's church, Mount Morris, Livingston county, N Y, $4.

Missionary and Education Disposable Fund.

From Mrs Elizabeth Skinner, St Paul's church, N Y, $5; inclosed in a letter from Strength Hathaway, $5. Total, $14.

C N S ROWLAND, Treasurer, 55 Water st.
April 3, 1839.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:—1839.

March 28. The annual contributions from St Anna's church, Fishkill Landing, Dutchess county, Rev A Tenbroeck, rector, by the hands of H H Elliott, Esq, $17; from Miss A M W Barclay, annual, $2; cash, (a lady,) $5; collections from annual subscribers, $6; from N N, $1; Mrs Rebecca Jones, a donation, $10; St Mark's church, Williamsburgh, Rev S C Davis, rector, $1 26; Mr W L Rushton, annual, $5; from Mr R S Tucker, donation, $10—$57 26.

Contributions, donations, and annual subscriptions now due, will be thankfully received at No 77 Maiden-lane, by

THOMAS BROWNING, Treasurer.

Or at the Depository, 28 Ann street, by

THOMAS C BUTLER, agent.

Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums.

March 28. The annual contribution from St Anna's church, Fishkill Landing, Dutchess county, Rev A Tenbroeck, rector, by the hands of H H Elliott, Esq, $8; Miss A M W Barclay, annual, $1; collections from annual subscribers, $6; St Mark's church, Williamsburgh, Rev S C Davis, rector, $1; Mr Z Griswold, $2—$18.

Contributions, donations, and annual subscriptions now due, will be thankfully received at 77 Maiden-lane, by

THOMAS BROWNING, Treasurer,

Or at the Depository, 28 Ann street, by

THOMAS C. BUTLER, agent

Where may be had the society's tracts.

The subscriber thankfully acknowledges the following sums for the benefit of St Peter's African church, Brooklyn.

From a member of St Ann's Church, by the hands of Dr Cutler, $10; from a lady of St Luke's Church, $10; from a gentleman of St Thomas, $5; from a lady of St Thomas, $3.

April 2, 1839. P. LOVERIDGE.

PRESS DEPOSITORY.

No. 142 FULTON-ST.

Letters have been received at the N.Y. Protestant Episcopal Press, up to April 4, from the following persons, viz.

Belknap & Hammersley, Hartford, Conn; D Wells, Johnstown, with remit; G & J Robinson, Liverpool: Rev R T Howard, Charleston; Hooker & Claxton, Philadelphia; Postmaster, Enfield, Mass; Jacob B Morrs, Warrenton, N C; Rev S G Littleton, Lagrange, Tenn; Postmaster, Cleveland, Ohio; Postmaster, Montrose, Pa; Postmaster, Grandgulf, Miss; Postmaster, Carbondale, Pa; Rev O Smith, Rensselaerville, N Y; Postmaster, Troy, N Y, with remit.

Packages forwarded by the Protestant Episcopal Press.

Joseph Whetham, Philadelphia, Pa. left at D Appleton's & Co. Broadway; M Jones, Esq, S C, left at James I Yoholers & Sons, No 158 Pearl street; Dr Rudd, Utica, N Y, per steamboat Utica; Rev T R Howard, care of A E Miller, Charleston, S C, ship Anson, Oliver Stelle, Albany, N Y, left at D Appleton's & Co; W C Little, Albany, N Y, left at D Appleton's & Co; Bishop Kemper, St Louis, Miss, left at Sunday School Union, 28 Ann street; Belknap & Hammersley, Hartford, Conn, per steamboat Cornucopia; Z Clark, Esq, Troy, N Y, left at D Appleton & Co; George Rowland, Esq, Norfolk, Va, schooner Virginia; G Rowland, Esq, Norfolk, Va, per ship I B Brighton; Rev John W Brown, Hallets Cove, L I, per steamboat Stalemont.

UNION DEPOSITORY.

28 ANN-STREET.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending April 4, from the following persons, viz.

Postmaster at Cloverdale, Va, with remit; A E Miller, Charleston, S C, with remit; J F Clarke, New Orleans; Rev J Bayley, Owego, with remit; F Walker, Hamilton, with remit; Hooker & Claxton, Philadelphia; Rev John Reed, D D, Poughkeepsie; Rev Seneca G Bragg, Macon, Ga; W Searn, Batavia, N Y; James Baker, Norfolk, Va, with remit; F W Southack, St Louis, Miss; Rev F H Cuming, Ann Arbor, Mich; Rev A Guion, Piqua, Ohio, with remit.

Packages forwarded by the Episc. S. S. Union, during the week ending April 4.

Z Clark, Troy, 1 package, per towboat Paterson; G Rowland, Norfolk, Va, 1 package, per schooner President; A E Miller, Charleston, S C, 1 package, per ship Catharine; Rev R Cox, Troy, N Y, 1 package, per towboat McCoun; Hooker & Claxton, Philadelphia, 2 packages, sent to Swords, Stanford & Co; Rev John Bayley, Owego, 1 package, by Mr Williams; Henry Barclay, Saugerties, 1 package, sent to Spruce street; Hon John C Spencer, Albany, 1 box, per towboat; Rev A B Beach, Louisville, N Y, 1 package, care of Mr Washburn, sent to Halsted, Haines & Co; Rev P A Proal, Utica, 1 box, per towboat; C S Willard, Catskill, 1 package, per steamboat John Jay.

TO RENT FOR AN EPISCOPAL FEMALE SEMINARY, the large and spacious Mansion-house, known as the Gibb's Mansion, Ravenswood, L. I. on the banks of the East River, near Hurl Gate, five miles from the centre of the city of New York. Attached to the premises are about three acres of ground, ornamented with fruit and forest trees, flower garden, &c., presenting delightful retired walks, immediately on the waters of the East River; also extensive land and water prospects, with a view of the city, and offering, in point of healthiness, &c., an admirable location for an institution devoted to female education.

The Episcopal parish in the village is now under the pastoral care of the Rev. William Staunton, and the services of the Church are regularly and statedly administered. A new church edifice of stone is expected to be commenced in a few weeks, and will be completed in the earliest possible time.

Communication with the city is easy and regular by steamboats, railroad, and stages.

The above premises will be rented to a suitable person at a very moderate price.

For further particulars inquire of, or address the rector at the office of Louis Sherman, 142 Fulton street; Anthony D Maintain, 105 South-st.; or Samuel Brown, 82 Nassau-street.

April 5, 1839. 4ts

ST. CLEMENT'S CHURCH. Six Pews, advantageously situated in St. Clement's Church, to be rented from the 1st of May next.

For further particulars apply to any of the following members of the Pew Committee: W. S. Popham, No. 20 Barrow-street; J. N. Taylor, No. 507 Houston-street; W. H. Mott, No. 27 Vandam-street.

April 5, 1839. 5ts.

CHURCH FOR SALE. The two lots of ground and church thereon, situated in Sixth street, near third avenue, late the property of the Protestant Episcopal Church of St. Timothy, are offered for sale at a great bargain, if applied for soon. For further particulars, apply to F. E. Mather, Attorney, &c. No. 44 Wall street.

March 30. tf

A LADY of a respectable family, wishes a situation as Matron to a Boarding School, or superintendent of its domestic concerns. Preferene given to the country. Direct to A C, Episcopal Press 142 Fulton st.

March 30. 2t

HALLET'S COVE FEMALE INSTITUTE.—This Institution will be opened for the reception of boarders on the first of May next.

It will be under the charge of the Rev. J. W. Brown, with able assistants in each department.

The vestry of St. George's Church, Hallet's Cove, are the responsible trustees.

Terms $250 per annum, including the expenses of board, and all the necessaries connected with it, and instruction in the English course. Extra charges are for music, the modern languages, drawing and painting.

The Rector of the Institute will devote his personal attention to the pupils, and will consider himself especially charged with their moral and religious instruction.

Circulars may be had at the offices of the New York American, Courier and Enquirer; at the bookstores of Swords, Stanford & Co. 152 Broadway; Gould & Newman's, corner Nassau and Fulton sts. Louis Sherman, 142 Fulton st. &c. &c.

Applications to be made (post paid) to the Rector at the Institute, or to John L. Riker, Esq. Fulton street.

March 23. 2m

ORGAN FOR SALE. suitable for a small church or lecture room. It will be sold very low, apply to

WILLIAM HINTON,
March 23, 1839. tf. 194 Broadway.

NEW BOOKS,—Lectures upon the History of St, Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea. By the Rev. Henry Blunt A. M. From the seventh London edition.

Life of the Cardinal de Cheverus, Archbishop of Bordeaux. By J. Huen Doubourg, ex professor of theology. Translated from the French by Robert M. Walsh. Just published and for sale by LOUIS SHERMAN.

A DICTIONARY OF THE CHURCH, by the Rev WILLIAM STAUNTON, just published by LOUIS SHERMAN, 142 Fulton-street. For the opinion entertained of this work reference is made to the editorial columns of the Churchman, New York American, New York Gazette, and New Yorker.

Also *Keith's Demonstrations of the Truth of Christianity.* From the second Edinburgh edition.

BOARDING SCHOOL AT NEW HAVEN.—Miss Angelico Gilbert and Miss Edwards would make known to parents who are desirous of placing daughters at School in New Haven, that their summer term commences on the 6th of May, and that their card of the expense will be furnished on application, referring to their employers in New York and other places who have had, or now have daughters with them. Their house, situated on a good street near the green, accommodates well about thirty.

References, to Right Rev. Bishop Onderdonk, Rev. Dr Brodhead, Rev. F. L. Hawks, Judge Betts, Dr. S. W. Moore, Prof. N. F. Moore, Geo. P. Shipman, Esq. Leonard Kip, Esq., B. T. Butler, Esq., Oliver Kane, Esq., Ambrose L. Jordan, Esq.

March 23, 1839. 6t.

ST. BARTHOLOMEW'S CHURCH.—All the unsold pews in this Church (corner of Lafayette place and Great Jones st.) will be offered for sale at public auction, early in the month of May. Terms and day of sale will be made known in future advertisements.

New York, March 23, 1839. 3t,

EPISCOPAL INSTITUTE,
For the Education of young gentlemen, Troy, N. Y.

OFFICERS.—Rev. W F Walker, A M, Principal and Proprietor, moral and intellectual Philosophy and evidences of Christianity. Rev. A T Twing, A M, Superintendent. Rev W H Walter, A M; Mathematics, Natural Philosophy and Rhetoric. Rev. Alva Bennett, A M, Spanish and Italian, History, Geography and Penmanship; J P Edwards, French language and literature, and book-keeping; W H A Bissell, A B, Latin and Greek languages and literature; Amos Eaton, A M, Chemistry and Civil Engineering; J C Andrews, Music.

STUDENTS.—John Knickerbacker Adams, New York; James Watson Webb Averell, Troy; J H Baum, Demarara, S A; Edwin Bennett Blackman, West Troy; Theodore Blackman, do; George Beriah Bouton, Troy; William F Bradley, do; George Douglas Brewerton, do; Thomas Lehre Bulow, Charleston, S C; Augustus Payne Butler, Palmyra; John Winthrop Chanler, New York; Andrew H Cutter, Troy; Sylvester Deming, 2d, Arlington, Vt; George Edwards, Troy; Dudley B. Emerson, Wilton; James B Fellows, Troy; Gideon Granger, Canandaigua; Franklin Haff, New York; Fitz Edward Hall, Troy; William Henry Hall, Troy; David Hawley, West Arlington, Vt; George Hills, Arlington, Vt; James F. Hoffman, Goshen; John S Holden, Lansingburgh; Alexander Hunter, Troy; James M. Hunter, do; John Augustus Huntington, Mobile, Ala.; Samuel Roosevelt Johnson, Jamaica, L I; Theodore Dehon Judah, New York; Burr S Kellog, Troy; Charles Kellog, do; Augustus Barney Langdon, do; Edward Law, East Salem; Lindley Hoffman Livingston, Athens; Edwin Ludlow, New York; Edward W M'Camus, Schenectada; Barnard F B Mackay, New York; Stephen K T Mackay, New York, William Van Horn Miller, Monroe, Mich.; Clarence Green Mitchell, New York; Timothy Green Mitchell, do; Franklin A. Paddock, Glens Falls; Henry A Parker, Troy; Theodore Parker, do; Thomas Parker, do; William Barclay Parsons, New York; Richard H Pattison, Troy; Howard Nott Potter, Schenectada; Morse Schermerhorn, do; William C. Schoolcraft, Troy; George H. Sheldon, do; John Clark Sibley, Canandaigua; Samuel Spencer Stafford, Albany; James O'H Swinborne, New York; Edward Thornton Taylor, Troy; Walter Taylor, Waterford; Gilbert G. Thompson Troy; Percy Thorn, do; John B Tibbets, do; Jose Ramon Del Toro, Porto Rico, W I; Hobart Van Zandt, West Troy; Gerard Walton, Saratoga; George Bowers Warren, Troy; George Henry Warren, do; John Esaias Warren, do; Edward A Watrous, do; George Kenneth White, Cherry Valley; Wm. H S White, do; Edward Williams, Newark, N J; John H Yates, Bennington, Vt.—Total 70.

INFORMATION.

NOTICE.—The preceeding is a list of the officers and students of the Institute, for the term commenced November 1st, 1838, ending April 10th, 1839. It exhibits encouraging evidence of the good will of the public toward the design of the Principal, and gives satisfactory assurance of the permanent success of his plan. The tribute of a thankful acknowledgment is hereby cheerfully tendered.

DESIGN.—The design of the Institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.

INSTRUCTION.—The course of instruction in the department of morals, is adapted to the pupil. It embraces Moral Philosophy, Evidences of Christianity, Bible history, the study of the Bible, and Catechetical instruction.

The intellectual course embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, to Teaching, the Professions and Civil Engineering; also in Vocal Music, Drawing, and the Modern Languages.

The Laboratory is furnished with apparatus sufficient for the requisite illustrations in the several departments, and to exhibit practically the several subjects connected with the course of study.

REQUIREMENTS.—The admission of pupils is restricted to no particular age. But diligent attention to the performance of duties and propriety of deportment, are expected of all who become members of the Institution.

REPORTS.—A daily record of the deficiencies of pupils in their several classes is kept by each teacher, which is weekly submitted, by the Principal, to each pupil; and, at the expiration of every four weeks, to the parents or guardians of each, in the form of a report.

EXAMINATIONS.—An examination is held every Friday of the divisions under the several instructors, in rotation, and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the Institution.

TERMS.—The Academic year embraces forty-six weeks in two terms of twenty-three weeks each.

VACATIONS.—There are two vacations in each year; one of four weeks at the close of the first term, and one of two weeks at the close of the second.

EXPENSES.—Board and Tuition, and all requisites, (payable half-yearly in advance,) $230 per annum: day boarders, without requisites, dining only, (payable as above) $115 per annum; day scholars, without requisites, (payable as above) $60 per annum. No deduction made for absence; nor will any pupil be received for less than a term.

NEXT TERM.—The next term will commence Wednesday, May 1st, 1839. Applications for the admission of pupils should be made as early as possible.

March 30. tf

BOARDING AND DAY SCHOOL FOR YOUNG LADIES. MRS. ISAAC WILKINS and MISS BOYD purpose on the 7th of May opening a Boarding and Day School for young ladies, at 79 Nineteenth-street, between Eighth and Ninth Avenues. The location is very desirable, affording all the facilities of the city, and enjoying the advantage of a pure and healthy atmosphere. Parents and guardians having children to educate may rely that no exertion will be wanting to promote the improvement of pupils, and that every maternal attention will be paid to their deportment, health, and happiness.

Terms, payable quarterly in advance.—For boarders $200 per annum, exclusive of tuition.

Elementary Class.—Spelling, reading, and plain sewing, $5; ditto, with writing, $6; arithmetic, history, definitions and geography, $8.

Junior Class.—English grammar, ancient history, Bible geography, astronomy, natural history, natural philosophy and composition, $10.

Senior Class.—Chemistry, rhetoric, moral and mental philosophy, mythology, logic, with a general course of belles lettres, $12.

Additional Charges.—Music, with use of piano $20; French and drawing, each, $10; drawing models $1; dancing, (entrance $5,) $10; ornamental needlework, $3; pew rent, $2; stationary, $2; fuel for the season, $2; washing, $6; lessons in making wax flowers, $1 per lesson.

Boarders will provide bed, bedding, towels, spoons, &c. No deductions for absence, except for protracted illness. Particular attention paid to the morals and manners of the pupils. A quarter's notice to be given before removing a pupil. Young ladies received at any time during the quarter, and charged in proportion from the time of commencing.

Regular quarter days September 1, November 22, February 14, May 7.

Mrs. Wilkins and Miss Boyd are permitted to make the following references:—

New York.—Right Rev. B. T. Onderdonk, D. D.; Rev. Professor Turner, D. D.; Rev. Samuel Seabury, D. D.; Rev. Hugh Smith, D. D.; Samuel Boyd, Esq.; G. M. Wilkins, Esq.; C. J. Aldis, Esq.; Mrs. Edward Prime.

Ogdensburgh.—Hon. John Fine.

Brooklyn.—Theo. Dwight, jun.; Mr. Maxwell.

Philadelphia.—Rev. George Boyd.

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will be ceive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

YONKERS FEMALE SEMINARY.—This institution is situated on the bank of the Hudson river, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., and is under the charge of Mr. and Mrs. Bleecker, late of the Franklin Academy, Singsing.

Its healthy situation, commanding prospect, pleasant retired walks extending over many acres shaded by forest trees, and its easy access from the city, being only seventeen miles distant, recommend this location to public patronage.

The Summer Term commences on the first of May, and the Winter Term on the first of November, each of which is succeeded by a vacation of four weeks.

Application for admission of pupils may be made by mail, addressed to the subscriber, at the Seminary. Circulars may be obtained from Mr. Tho. N. Stanford, of the firm of Swords & Co., Broadway; Mr. George Brinckerhoff, at the office of the New York Times, 45 William street, or at the bookstore of Mr. R. Carter, corner of Canal and Mercer streets.

GEO. W. BLEECKER, Principal.

References,—Lemuel Wells, Esq. Rev. A. H. Crosby, Rev. Thomas Birch, Messrs. Samuel Thompson and William L. Morris, Yonkers. Messrs. William Nelson and Isaac Seymour, Peekskill. Messrs. Leonard Bleecker and Edward Kemeys, Singsing. Rev. William Berrian, S. H. Cone, J. F. Schroeder, Messrs. James Bleecker & Co, Thomas N. Stanford, J. D. Stevenson, and the Editors of the "New York Express," New York. Mr. James Patten, jun. Philadelphia. Rev. B. F. Welsh, Albany. Rev. B. M. Hill, Troy. Rev. John Dowling, Providence R. I. Mr. E. L. Lockwood, Cincinnati, O. Mr. Jonathan Tucker, Mobile, Ala. Francis Ilsley, jun. Esq. of the house of Reynolds, Byrnes & Co. Messrs. Thomas Magoffin and J. B. Byrne, New Orleans. Messrs. Robert Dunbar, Wm. St. John Elliot, L. R. Marshall, Natchez. Feb. 10. 3m.

POETRY.

FAITH.

Faith is the Christian's prop,
Whereon his sorrows lean;
It is the substance of his hope,
Is proof of things unseen.
It is the anchor of his soul
When tempests rage and billows roll!

Faith is the polar star
That guides the Christian's bark;
Directs his wanderings from afar
To reach the holy ark.
It points the course where'er he roam,
And safely leads the pilgrim home.

Faith is the rainbow's form
Hung on the brow of heaven;
The glory of the passing storm,
The pledge of mercy given,
It is the bright triumphal arch,
Through which the saints to glory march!

Faith is the mountain rock,
Whose summit towers high;
Secure above the tempest shock,
An inmate of the sky.
Fix'd on a prize of greater worth,
It views with scorn the things of earth.

The faith that works by love,
And purifies the heart,
A foretaste of the joys above,
To mortals can impart.
The Christian's faith is simply this,
A passport to immortal bliss.

A FORM OF DEVOTION

To be used and said in the days of sorrow and affliction of a family, or of private persons.

In the name of the Father, the Son, and the Holy Ghost.

Our Father which art in heaven, &c.

Versicle. O God, make speed to save us.

Answer. O Lord, make haste to help us.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Psalm.

Hide not thy face far from me, O Lord, put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

O my God, I cry in the day time, but thou hearest not: and in the night season I am not silent.

But thou art holy, O thou that inhabitest the praises of Israel.

Our fathers trusted in thee: they trusted in thee, and thou didst deliver them.

But I am a worm, and no man: smitten of thee, Lord, afflicted, tormented, forsaken.

Thou hast filled me with bitterness, and hast made me drunk with wormwood: thou hast removed my soul far off from peace, and I have forgotten prosperity.

But, O God, thou art my God, early will I seek thee: be not thou far from me; O Lord, O my strength, haste thee to help me.

I acknowledge my sin unto thee, and mine iniquity have I not hid: I will confess my transgressions unto the Lord; oh, do thou forgive the iniquity of my sin.

Thou art my hiding-place, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

Lord, make me to know my end, and the measure of my days, what it is: that I may know how frail I am.

Behold, thou hast made my days as a handbreadth, and mine age is nothing before thee: verily every man at his best state is altogether vanity.

And now, O Lord, what wait I for? surely my hope is in thee.

Deliver me from all my transgressions, remove thy stroke away from me: I am even consumed by the blow of thy hand.

When thou with rebukes dost chasten man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity.

Hear my prayer, O Lord, and give ear unto my cry, hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Let all those that seek thee, rejoice and be glad in thee: let such as love thy salvation, say continually, the Lord be magnified.

But I am poor and needy, yet the Lord careth for me: thou art my help and my deliverer; make no tarrying, O my God.

Amen, Amen, Amen.

Then read the second chapter of Ecclesiasticus; or the sixth chapter of St. Matthew's Gospel; or the twelfth chapter to the Romans; or the fifth chapter of the second Epistle to the Thessalonians; or the first of Timothy, the 6th chapter; or Hebrews, the twelfth; or James, the fifth. These at several times.

After the chapter is read, sit still awhile, and consider of such comforts or instructions, as are in the chapter fitted to your needs.

If this office be said by a minister in the company of the afflicted person; then he may add such useful and comfortable discourses as are occasioned by the chapter, and then say the following Collects.

After meditation or discourse, humbly kneel down, and pray.

I. *An Act of Repentance.*

O my God and Father, in vain do we beg to have thy heavy hand taken from us, so long as the cause remains: our sins, O God, our sins are so great, so numerous, so intolerable, that we must needs with shame hide our face, and confess we have deserved all the evil that we suffer, and all that which thou hast threatened. We have, O God, more to give thee thanks for than we have to deplore. It is thy infinite mercy, that we have yet kept from feeling thy severest judgments. It is thy mercy that we have our senses and our understandings, that we have the use of thy word and sacraments, that we have not intolerable pains of body, and unsufferable troubles in our mind: it is thy blessing that we have bread, that we have any friends, that we have the prayers of thy faithful servants; that we have faith in thee, and that we have hope. It is thy infinite mercy, that we are yet kept from the unsufferable pains of hell, and are permitted to pray to thee, to rely upon thy mercies, to work out our salvation, and to expect thy loving-kindness in the land of the living.

II.

All the evils that we suffer we have deserved, but nothing of the good have we deserved; we are less than the least of all thy mercies, and our sins are greater than the greatest of all our sufferings. And now, O God, thou who hast so mercifully dealt with thy servants in taking a less fine of us than in justice thou mightest have exacted, be pleased also to proceed in the methods of thy mercy; and make our present sufferings be instrumental of thy glory, of the pardon of our sins, of the sanctification of our spirits, of the humiliation of our souls, that, like silver tried in the fire, we may come forth more pure vessels of honor, pleasing and acceptable to thee in Jesus Christ.

III. *An Act of Patience and Resignation.*

We know, O God, that thou art infinitely wise and infinitely good, and thou disposest all the events of thy creatures to excellent purposes, and delightest to bring good out of evil. Behold, O God, we are thy servants and thy creatures, do to us as seemeth good in thine eyes; only give us patience and a long-suffering spirit, that we may not murmur secretly, when we complain openly; that we may not make haste in the day of our calamity, but with a quiet spirit expect and wait for the time of our redemption. But make no long tarrying, O Lord, make haste to help us, O God of our salvation; and be pleased to give us a light from heaven, that, with the eye of faith, we may see beyond the cloud, and look for those comforts which thou didst prepare for thy servants that love thee, and put their trust in thee, and have laid up all their hopes in the bosom of God.

IV. *An Act of Hope.*

O God, our God, thou hast said unto us, "I will never leave you, nor forsake you;" thou hast often eased our calamities, and taken off thy severe hand, thou hast promised to be with us in time of need, thou delightest to deliver them whose confidence is in thy goodness. Thou hast supported our spirits in the day of our sorrow, and hast given us many intervals and spaces of refreshment, and renewest thy loving-kindness day by day: O let us never have our portions amongst the hopeless and desperate. Let us always pray to thee, and hope in thee, and in every period of our affliction let us do some actions of virtue, by which we may please thee, and be accepted so long as we can pray. Thou hast commanded us to hope; and we do hope, that these comforts shall refresh our souls, that thy mercies will support us under our afflictions, that thy Spirit shall comfort us in it, and thy grace and thy glorious providence shall speedily deliver us from it. Amen, blessed Jesus, Amen.

V. *The Petition.*

And now, O most merciful Father, give thy servants admittance to present our complaint before the throne of grace, and let our petition enter into thy presence: thy arrows stick fast in us, and thy hand presseth us sore: open thy heart, the treasure and spring of mercy, and thence let comforts and refreshments descend upon thy servants. Put a blessed period to our sorrows, but first put a stop to our sins: let us not sin against thee, when for sin thou art smiting us; let us never charge thee foolishly, nor behave ourselves peevishly towards others, but use all the means we can to ease their sorrows, to lighten their burdens, to sweeten their lives, that so we may expect from thy goodness a more plentiful and abundant measure of loving-kindness.

VI.

O Lord, put a bar and stop unto our passions; make them to be humble ministers of religion and prudent government, but never let us suffer any violent transportations in ourselves, never be provoked to any bitterness, never to be harsh or cruel towards any, never to speak any thing peevishly and undecently, never to put too much upon any temporal interest; in all things let us behold thy providence, and reverence thy justice, and adore thy majesty, and feel thy mercy, and obey thy Spirit; and if thou shalt still persevere to smite us, and to try thy servants, let not thy punishing us cause us to sin against thee. Let not our own follies be our scourges, lest we sin against thee, and lose thy blessing for ever.

VII.

Be pleased, O God, to add this favor unto thy servants, that our trouble may not be doubled or increased by our own infirmities: take from us all troublesome fancies and too quick apprehensions of our sorrows; blessed be thy name, they are finite, and they are temporal sorrows, they are less than our sins, and they are less than thy mercies. Give us grace to despise the world, and all its interests and possessions, that while we set not our affections upon them, we may not be too much afflicted when we are crossed in them; but let our great care be to please thee, our greatest fears lest we should sin against thee. Let our duty be our employment, thy providence our portion, thy Spirit our guide, thy law our rule: that when this cloud is passed over, we may see the brightness of thy face, and perpetual showers of grace and mercy, refreshing our sad and weary spirits: so shall thy servants sing praises to the honor of thy name, when thou shalt have saved our souls from death, our eyes from tears, and our feet from falling: grant these mercies, O blessed God, and Father, for Jesus Christ's sake, our dearest Lord and Saviour. Amen.—*Jeremy Taylor*

From the Charleston Gospel Messenger.

BISHOP BOWEN'S ADDRESS,

To the Convention of the Protestant Episcopal Church in South Carolina; delivered on the 6th of February.

EDUCATION.

It was gratifying in a very high degree to him who addresses you, to find, at length, the interest of education, as a real and most important interest of religion and the Church, receiving the attention of our clergy and laity assembled in the General Convention. It has always seemed to many, having a sincere concern for the Church, that the oversight of provision for the education of our own youth, under our own auspices, had been vitally injurious. How far it may be too late to redeem what has thus been lost, to that which we consider the interest of truth and piety in our borders, experience must be had to show. Schools and academies, it is hoped, will soon, under the influence of the sentiment which has manifested itself, be instituted in addition to those already happily in operation; and the wish in which they had their origin, be made good, to incorporate the principles of Christian truth, as the only principles of virtue and happiness, with the whole character of the mind and life, in their growth to maturity. There is still, however, a very prevailing objection among members of our communion, and among them almost alone, to what is termed *sectarian education*. I freely confess, that I think the sentiment erroneous. You cannot now be detained with the argument, which might show it to be so. All the denominations into which the Christian world has become divided, it must suffice me at present to remark, have long since practically evinced their sense of the necessity of conforming the minds of their young, by education, to their peculiar principles, in order that their instruction in religion might be of any permanent avail; and it is time, perhaps, that Protestant Episcopalians should cease *to be afraid, where no fear reasonably is*, of being reproached with the bigotry of being in some degree consistent. It is time for all to countenance no more the *liberalizing* away of all the moral influences of education. There is, surely, no bigotry in desiring to transmit to others who are in their generation to follow us, the principles, which we hold ourselves; and I see not how this can be without elementary and academic education, at least not at enmity with those principles. All our missionary action abroad that has now any prospect of success, has taken education for its ground. If education is thus recognised as a proper instrument of conversion, may we not recognise its importance as a principle of stability and safety? It may be proper to mention, in connection with this subject, St. Paul's College, on Long Island, in the Diocese of New York; Washington College, Hartford, in that of Connecticut; the academy which has been instituted by the Bishop of Vermont, at Burlington; and the Episcopal Academy of Raleigh, North Carolina; as designed to carry into effect the principle here had in view. The Bishop of New Jersey has essayed also, with his characteristic energy of zeal in this important department of good; and Kenyon College, Ohio, will claim the confidence of the Church, it is believed, as giving opportunity of religious education, according to the views which are entertained among Protestant Episcopalians, without encroaching on any claim, which Christians of other denominations may have, to the general advantages of the institution.

Your own committee, appointed at the last Convention, on the motion of a clerical member now absent from the country "to take such early and efficient measures as may be deemed expedient, to organize, sustain, and control, within the city of Charleston, a school, in which at approved rates of tuition, the teacher or teachers appointed by the committee, shall instruct his or their pupils, in classical literature, conformably to the standards of faith, worship, and practice, recognised as of Christian obligation, by the Protestant Episcopal Church in these United States," have not been able yet to take any steps towards the end of their appointment. The committee, many of whom were absent from the city, have met; but the member of the committee on whose motion their appointment was made, and who was thought to have some distinct plan of proceeding to propose, not being present, they adjourned without any action on the subject referred to them. So deeply am I impressed with the importance of the subject, and of the necessity of perseverance in the effort to awaken the minds of the members of our communion in general to its claims, that I must be permitted to advise the continuance of the same, or the appointment of another committee, with the same or similar instructions. I would hope for some good, as the result of your endeavors in this interesting matter.

The General Theological Seminary of our Church, will be found by the report which you will, no doubt, require to be made to you, from a committee of your own body, to be in need of much assistance in order to its continuing to afford the benefits which have so largely come from it to our communion; and although you have done comparatively well for it, I cannot but hope that you will recommend the measure for its relief, proposed and urged by the trustees of the seminary, of an annual sermon and collection in all the churches of the diocese. The objection I know to such a measure, is, the two great frequency of demands made in this way on congregational benevolence. I would fain hope, that in favor of this important institution the objection may be waived. And perhaps, unless the exigencies of our institutions can be so provided for in some other way, as to render this unnecessary, the *necessity* will be admitted, as good reason for it; and the ability there may be among us to meet it, the only rule by which to determine what in relation to it we should do.

From the Southern Churchman.

EXTEMPORE PRAYER.

Mr. Editor,—In an article on extempore prayer, taken from the Episcopal Recorder, and published in your last paper, there are, if I mistake not, some very objectionable remarks. Could not the writer show the views of the Church, and the propriety of extempore prayer, without even indirectly reflecting, severely, upon her consecrated forms? I think he might, and wish it had seemed good to him to do so. Agreeing with him perfectly as to the liberty which she allows her ministers and members, I should, nevertheless, think myself an indiscreet, if not a very unkind and undutiful son of the Church, if I could write such things as the above-named article contains, even though, as he does, I should accompany them with strong expressions of regard for her liturgy.

One or two extracts will present its objectionable points. "Written forms for the closet," says the writer, "are most miserable substitutes for that fulness of heart out of which the mouth speaketh. They are contrary to the spirit and letter of the homily concerning prayer, and they certainly invite lukewarmness and coldness." All this is somewhat confidently asserted. If forms be made a substitute for fulness of heart, it is doubtless a great error, and yet they make a much better, at least not a worse one, than extempore language; but it ought to be remembered that the one no more than the other need be so abused; and the remark quoted applies with equal force to both. Not wishing to "throw forms into the closets of ministers or laymen," more than this writer, I yet believe they are often, and might be more frequently used there, with much profit, as fit channels through which to pour out the fulness of the heart, and that without any peculiar tendency to lukewarmness and coldness. Upon this point experience is the best teacher. Has our author ever used in his closet Jenks' Devotions; or Bishop Wilson's prayers; or Bishop Taylor's "Litany of Confession," &c., an abridgment of which is appended to Bishop Meade's family prayers, and earnestly recommended by him to be used once a week; or indeed any other of the admirable forms prepared by wise and holy men for their own use, or to aid others in the duties of the closet? If not, let him try them; experience will decide.

"Now this glowing exhortation and vehement impulsion of the homily cannot be answered with any formulary, but can be answered *only* by the breathing forth in extemporaneous language, &c. &c. Forms are entirely too *cold*, too *poor* for the ordinary daily secret prayers of the warm and full spirit renewed by the Holy Ghost." Here is another set of sweeping assertions, but are they well founded? Recurring to the lessons of experience it is enough for me to know that many great and holy men, (such as Bishop Wilson, in whose presence this language would seem something akin to impiety,) have, both by precept and example, given a direct contradiction to them. Besides the many excellent devotional works prepared for private Christians, how many humble confessions, penitential prayers, and acts of self-dedication to God, might be selected from the Prayer-book and used in the closet. Are these all cold and poor? I had thought there was an incomparable richness about them; a spirit, too, placing them next to the language of inspiration itself. Why, Sir, a man can scarcely read them without having his eyes suffused with tears. And when he shuts his closet door, and falling down upon his knees before the God and Father of our Lord Jesus Christ, prays over these venerable forms, the soul is nigh to breaking with the fulness of its penitence, or is drawn out with all its energies in earnest supplications, or gives itself away with most unlimited freeness. For my own part, I do not believe that any extemporaneous language, however fit and useful and excellent, can convey more of the power of spiritual devotion, than these very forms; and I would presume so far as to recommend them to this writer, as the best corrective for both his mind and heart, so far as the subject of his communication is concerned.

COWPER.

Dr. Southey brought to his work advantages which have been rarely enjoyed by previous biographers. Every channel of information was readily opened to his inquiries; manuscript letters were offered to his inspection, and his own intimate acquaintance with our poetical literature, combined with the purity of his taste and the sincerity of his admiration, enabled him to apply these aids in the most effective manner. Mr. Willmott and Dr. Southey have coincided in letting the poet, as far as possible, relate his own story in those beautiful letters which would preserve his memory, though all his verses were forgotten. One of the most interesting passages of Mr. Willmott's memoir is the account of descriptive painting among the classic writers contrasted with the same faculty in Cowper. These remarks we shall quote, in the belief that the severest criticism will admit the beauty of the sentiment, and the elegance of the diction:—

"The poetical character of Cowper ought always to be considered in relation to the condition of our poetry at his appearance. The harp of Thomson was silent; the picturesque fancy of Collins shone only for a brief season, and was extinguished with his reason; Gray had bequeathed his lyre to Mason; the rich and the beautiful colors of Akenside attracted few admirers; the classical paintings of Glover faded with the excitement of political fervor; and the splendid declamation of Johnson rolled faintly over the popular ear. Darwin and Hayley were the laureates of the age: the first, by the brilliancy of his picture-poetry, dazzling the eye with a succession of pageants; the second, by the polished elegance and skilful mechanism of his verse, dividing the applause of the literary public. One addressed himself to the eye, the other to the ear, and neither to the heart. Darwin blazed into eminence, and by the glitter of his fancy and the luxuriance of his versification, succeeded in charming into captivity the purest taste. Even Cowper, in some graceful lines paid a tribute to the

"'Sweet harmonist of Flora's court.'

But though he praised his works he did not imitate them. He at once crossed, it has been said, the enchanted circle, and by breaking through the barriers between poetry and truth, regained the natural liberty of invention. His admiration of his ancestor, Donne, did not embrace his rhymes. He loved simplicity and all the unaffected graces of nature. Nothing was too humble for his song. He knew that the sweetest honey lay hidden in the bosom of the humblest flowers; and that from the shell, struck in an earlier age by a heedless foot, the hand of the master drew forth a strain of artful melody."

To Cowper belongs pre-eminently, the author remarks, above any writer in our language, the title of the poet of the affections. Campbell compares the "Task" to a playful little fountain, which gathers beauty and magnitude as it proceeds. Cowper found the fountain in his heart. He has brought the muse, in her most attractive form, to sit down by our hearths; and has breathed a sanctity over the daily economy of our existence. "He builds up no magic castles; he conducts us into no enchanted gardens; no silver lutes sigh through his verse; no wings of faery glisten over his page. Instead of wandering along the shores of old romance, he teaches us out of the book of life, and invests with a delightful charm the commonest offices of humanity." A poem thus addressing itself to the hopes and sympathies of mankind, will be widely felt and universally understood. When the poet works in the circle of the affections every one acknowledges the spell of the magician. In proportion, on the other hand, as a poem recedes from the familiar pleasures and affections of life, the reader's attention begins to droop; and, like Cowper among the romantic scenes of Eartham, he pines for the gentler scenery of home. He pauses with no delight upon the variegated fancy of Davenant, the serious sweetness of Spenser, or the resplendent visions of Milton; and joyfully exchanges the beautiful pomp of the attic mythology for the dearer recollections of his native village; for the garden gate over which he has often hung; the humming of the bees and the piping of the robin in his own apple tree. Cowper, continues the writer, always associates the reader in his amusements and employments: whether we wander by his side along the banks of the Thames, feeding

"On scarlet hips, or stony haws,"

or gaze, with the dear companion of his walks, upon

"The distant plough, slow moving;"

or meditate under the roof—

——— "Moveable through all its length,
As the wind sways it;"

or listen to the stock-dove, that unalarmed,

"Sits cooing in the pine tree, nor suspends
Her long love ditty;"

or behold his shadow, in a winter morning,

"Walk along the plastered wall."

His pictures of in-door life have similar attractions; we seat ourselves round the glowing hearth, and watch the hares "frolic on the floor," or the needle ply "its busy task," or the parlor twilight uplifting the "shadow to the ceiling;" or listen to the "story of the traveller," or the "legend of the poet"—

——— "By one
Made vocal for the amusement of the rest."
The Winter Evening.

We weave nets to protect the "bird-alluring fruit," or twine silken thread round ivory wheels, and close the evening "with a radish and an egg," and "a pleasant song from Lady Austen."—*Church of Eng. Quarterly Review.*

From the Church.

Mr. Editor,—The destitution of the means of grace experienced by many thousands of the members of our venerable Church, who have emigrated from the mother country and sought a home in our wilderness, has often excited my regret and awakened the ardent desire that God would be pleased to open a way for their relief.

The system lately adopted of sending travelling missionaries to bear the message of peace to the remote and destitute of our communion, has proved so beneficial from the trial, that it is needless to commend it any further: the only alloy to our satisfaction is, that their number cannot be augmented twenty-fold. Until these laborers can be sent more abundantly to gather in our plenteous harvest, much good would be effected if our settled clergy would, as far as time and opportunity permitted, extend their ministrations on week days to the neighboring and unsupplied townships. This might have the effect in many parts of keeping the flock from wandering, and laying the foundation of a better efficiency to the labors of the resident minister who might subsequently be entrusted with their exclusive charge. It is most gratifying to perceive that in the mother country so much sympathy has been awakened for the spiritual destitution of these provinces, and that, from the exertions there making, we are likely soon to receive a large accession to our missionary strength. But, Sir, until our wants can receive their adequate supply, it becomes ourselves to stir in the cause; and every pious and intelligent member of our communion should contribute his aid to mitigate the evil of the deprivation under which we are laboring. With our most favorable anticipations of help in our spiritual need, it must still be expected that for years to come much of the barren waste shall remain untilled. Let me, then, propose a partial, if not an adequate remedy:—

Let intelligent and pious persons resident in neighborhoods remote from a church or the ministrations of a settled clergyman, assemble together on the Sabbath-day—read the service of the Church and a printed sermon—and associate in the teaching of a Sunday school. This would be attended with many advantages: the Sabbath would receive its proper reverence; God would be worshipped; the old would be edified, and the young instructed. The Churchman's offspring would be kept within the fold, and a sound and healthy moral and religious feeling would be preserved amongst those who are thus associated. Nor can there be any difficulty in making the experiment. In every township there are some persons to be found competent, and I should think willing, to undertake this duty. Let it then be prosecuted in an humble dependence upon the divine blessing, and there can be no doubt of the most happy and beneficial results.

I am aware, Sir, from statements which I have occasionally seen in your paper, that there do exist in the province several gratifying instances of the success of this system; and as it may serve to illustrate the subject upon which I am writing, I shall trespass a little further upon your space by narrating what took place within my own observation.

About nine years ago, several young men, besides myself, were candidates for the ministry; and as there was on every side of our residence a dense settlement containing many members of the Church, it was proposed that we should make ourselves useful by offering our services to read the liturgy and a sermon in those neighborhoods on the Sabbath-day. One of the stations visited by us was the township of M———, in which there resided a gentleman of independent means, who, being himself a serious man, was deeply grieved with the state of moral degradation in which he found the surrounding inhabitants. The Sabbath was profaned, the people seemed ignorant of any moral accountability, and vice was practised in all its degrading forms. With a commendable zeal for the glory of God and the good of his fellow-creatures among whom his lot had been cast, he denied to himself and family the highly appreciated privilege of attending the nearest church—several miles distant—and devoted himself to the Christian office of instructing and reforming his neighbors. This proved no easy task, for there were prejudices as well as ungodliness to encounter. At first, he told me, so unaccustomed were some, and so prejudiced were others against the liturgy of the Church, that to please the individual who afforded him the greatest assistance in conducting the service and Sunday school, he was obliged to write out prayers for public use! By degrees, however, this violence of prejudice wore away, and he was enabled to introduce the liturgy; and at the time I first visited his unpretending temple of logs, —about fourteen feet square,—the congregation numbered about twenty persons. The were orderly and attentive, and gradually the whole little flock increased.

Having thus laid the foundation of a congregation, Mr. G——— was unremitting in his exertions to obtain a resident minister. This was for a long time impracticable; but to supply the "lack of service," a licensed candidate for the ministry was appointed to act as catechist in that neighborhood, and my zealous friend offered him a lodging in his own house. This arrangement served much to promote and extend the influences of Mr. G———'s previous exertions; in process of time a neat and commodious church—quite a model for a country church—was erected; and another having subsequently been built in a neighboring township, a venerable and excellent clergyman is settled upon the spot, and officiates regularly in both.

I often revisit this scene of my own former humble labors, and the sight is inspiring. The principles of the Church are gaining ground, and with them a spirit of moral reformation and vital godliness. It must be refreshing to the heart of my estimable friend to contemplate these fruits of his past exertions; and the facts which I have adduced will, I doubt not, encourage many other members of our lay fraternity, similarly circumstanced, to "go and do likewise."

REV. H. ADAMS' SELECT SCHOOL FOR BOYS.—This establishment is pleasantly situated in the village of Kingston, Ulster Co., N. Y., about two and a half miles from the North River, and one hundred miles from the city of New York, and for the advantages it combines for beauty of location and scenery, salubrity of air, and retirement from the bustle of large places, is admirably fitted for study and the education of youth.

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Parents intending to remove their children will be required to give three months notice.

The Principal will incur no expense for articles of clothing, or any other necessary, beyond the sums placed in his hands for that purpose.

Reference, by permission, to the Right Rev. B. T. Onderdonk, D. D., the Rev. Jonathan M. Wainwright, D. D., the Rev Manton Eastburn, D. D., Mr. Philip Dater and W. A. F. Pentz, New York city; Thompson S. Brown, Dunkirk, Chatauque Co; the Hon. T. G. Waterman, Binghamton, Broome Co., N. Y.; Right Rev. H. U. Onderdonk, D. D., the Rev. Charles H. Alden, Philadelphia, Pennsylvania; Rev. William Wyatt, D. D., Baltimore, Maryland.

N. B. There will be vacancies for three boys in April.
March 23, 1839. 6t.

SERMON ON EDUCATION, by the Rev. Isaiah G. De Grasse, preached at the Episcopal Free Church, for the people of color in this city. The proceeds of the sermon will be given for the benefit of the Sunday school attached to the church. For sale at the office of the Churchman, No. 142 Fulton-street; General Protestant Episcopal Sunday School Union, 28 Ann-street; Swords, Stanford & Co, 152 Broadway, and at the office of the A. A. S. Society, No. 143 Nassau-st.
March 16, 1839 1tf.

CHURCH ORGAN, at auction, on Wednesday, March 20th at 12 o'clock, at the house No. 310 Broadway. It is of sufficient compass for a small Church, or lecture room. Further particulars, and examination, on application to
March 15, 1839, William W. Shirley, 1t. Fulton street.

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.

Music of the Church, 6th edition, by Dr. Wainwright.

The Christian Keepsake, Edited by the Rev John A Clark, with splendid engravings.

The Churchman's Annual, Edited by the Rev. John W Brown, containing a memoir of Jacob Lorillard, Esq.

The Churchman's Almanac, for 1839.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The above works just published and for sale, at 142 Fulton street, by Louis Sherman.
Feb. 19. tf

NOTICE.—The Co-partnership heretofore existing between Sherman & Trevett, is this day dissolved by mutual consent. The affairs of the co-partnership will be settled by Louis Sherman, 142 Fulton st., where all persons indebted to the firm are requested to make immediate payment.
LOUIS SHERMAN,
New York, Feb. 19, 1839. BENJ. G. TREVETT.

CARD.—Louis Sherman, (of the late firm of Sherman & Trevett,) will conduct the business of Publishing and Bookselling, at the same place. The patronage of his former friends, he trusts, will be continued with the same liberality as heretofore. f20im

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Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt Rev. B. T. Onderdonk, D. D.

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Vol. XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.

Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."

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